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OLD PAXTANG CHURCH.

HISTORY

OF THE

SESQUI-CENTENNIAL

OF

PAXTANG CHURCH

SEPTEMBER 18, 1890.

MATHIAS WILSON McALARNEY.

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PREFATORY.

PREFACE.

There were three important outposts of education, patriotism, and religion established in what is now Dauphin county and along the Indian frontier in the early years of the Eighteenth Century, by the Scotch-Irish Presbyterians—Derry, Paxtang, and Hanover.

Derry Church was thus described by Dr. William H. Egle in his “History of Pennsylvania,” in 1876:

“On the line of the Lebanon Valley railroad, at Derry station, stands a weather-beaten log edifice, erected as early as 1729, the congregation having been organized previous to 1725. It is located on what was then termed, in the old Penn patents, the ‘Barrens of Derry.’ The building is constructed of oak logs, about two feet thick, which are covered over with hemlock boards on the outside. The inside is in tolerable preservation, the material used in the construction of the pews and floors being yellow pine, cherry, and oak. The iron-work is of the most primitive and antique description, and the heavy hand-wrought nails by which the hinges are secured to the pews and entrance doors are extremely tenacious and difficult to loosen. The window-glass was originally imported from England, but few panes, however, remain. In the interior, pegs are placed in the wall, and were used by the

sturdy pioneers to hang their rifles upon, as attacks by the Indians in the Provincial days were of frequent occurrence, and there is still to be seen many a hostile bullet imbedded in the solid oak walls. The pulpit is quite low and narrow, crescent shaped, and is entered by narrow steps from the east side. Above it, on the south side, is a large window, which contains thirty-eight panes of glass of different sizes. The sash is made of pewter, and was brought from England. The communion service, which is still preserved, consists of four mugs and platters of pewter, manufactured in London, and presented to the church by some dissenting English friends one hundred and fifty years ago. At the main entrance lies a large stone as a stoop, which is greatly worn by the tread of the thousands who have passed over it. About thirty paces northwest stands the session-house and pastor's study during the days of public worship. The burial-ground is a few yards north of the study, and is enclosed with a stone wall, capped and neatly built. There is only one entrance, which is at the center of the west side. The Rev. Robert Evans, church missionary, ministered to the congregation during its early years, having founded the church. He died in Virginia, in 1727. Rev. William Bertram was the first regular minister. His remains lie in the grave-yard, near the southwest corner. He died May 2, 1746. His successor, Rev. John Roan, is buried near by, dying in October, 1775. Many min-

isters of note have preached at Derry, among whom were the Rev. David Brainard, Rev. Charles Beatty, and that galaxy of early missionaries, Anderson, Evans, McMillan, Duffield, Gray, the Tennents, Carmichael, etc." Since the time Dr. Egle wrote, 1876, there has been erected upon the site of the old building a beautiful modern structure of stone.

Of Hanover, he said:

"Nearly eleven miles from Harrisburg, on the Manada, a tributary of the Swatara, are the remains of an ancient stone structure, which, with the walled grave-yard, are the only monuments of old Hanover church, once prominent in the early history of our State. A few years since it was deemed expedient to dispose of the church edifice, (the building being in a tumble-down condition,) the brick school-house, and other property belonging thereto, the congregation having long since passed away, for the purpose of creating a permanent fund to keep the grave-yard in repair. It was a plain, substantial, stone structure, corresponding somewhat to the building at Paxtang. The original name of the old Hanover church was Monnoday, (Manada.) The first record we have is of the date 1735, although its organization must have been some years earlier. In that year Donegal Presbytery sent Rev. Thomas Craighead to preach at Monnoday, and this appears to be the first time the congregation was known to that body. The year following, the Rev. Richard

Sanckey was sent there, who for thirty years ministered to that flock. Subsequently to the celebrated Paxtang affair at Conestoga and Lancaster, the Rev. Richard Sanckey, with thirty or forty families of his congregation, emigrated to the Virginia Valley, and Captain Lazarus Stewart, with an equal number, removed to Wyoming, taking sides with the Connecticut intruders. These immigrations cost the church most of its members, and the county some of its most industrious and intelligent citizens. In 1783, the Rev. James Snodgrass, whose remains lie in the grave-yard, came to be the pastor. For fifty-eight years he served the congregation, and was its last minister."

The story of Paxtang, of its early struggles, the tremendous power it wielded for freedom and religion before and during the revolution until the establishment of the government of the United States, and the beneficent influence it has continued to exert to the present day, the reader will be told in the following pages.

M. W. M.

HARRISBURG, PA., *Oct., 1890.*

PASTORS OF PAXTANG.

PASTORS OF PAXTANG.

1726-1732. Rev. James Anderson.
1732-1736. Rev. William Bertram.
1738-1792. Rev. John Elder.
1793-1796. Rev. Nathaniel R. Snowden.
1799-1801. Rev. Joshua Williams.
1807-1843. Rev. James R. Sharon.
1845-1847. Rev. John M. Boggs.
1850-1874. Rev. Andrew D. Mitchell.
1875-1878. Rev. William W. Downey.
1878-1887. Rev. William A. West. (Supply.)
1887- Rev. Albert B. Williamson, (the present
pastor.)

PRELIMINARY.

THE SESQUI-CENTENNIAL.

Paxtang Church, three miles east of Harrisburg, the Capital of Pennsylvania, on the ridge which forms the northern boundary of Paxtang valley, has been a historical landmark since the first years of the eighteenth century. Paxtang Church was the border house of worship for nearly half a century, and for seventy-five years congregations in it were not secure from the visits of the savages of the forest. It was organized by the Scotch-Irish Presbyterians, who brought with their poverty, intelligence, and thrift, a stalwart patriotism and a stalwart christianity that has distinguished Paxtang's parishioners through the greater portion of two centuries. And the worshipers in Paxtang to-day are the descendants of those whose godly zeal laid its foundations and established its bounds more than a century and a half ago. They have not all migrated. They stand where God in his providence planted them. They fled from persecution to the border of civilization, carrying their catechism and their Calvanism with them, and here they have abided faithful to their convictions and just as stout Presbyterians as when the Reverend John Elder preached his ordination sermon in 1738.

Tradition has it that the first house of worship was a log building; the second, and present building is of stone, whose foundation corner was laid in 1740—one hundred and fifty years ago. An event that not only deserved, but imperatively demanded, some recognition at the hands of those upon whose heads the blessings of a godly ancestry have descended in such large measure.

Early in the present year representative men of the church agitated the subject of a celebration, and on the first day of March a letter appeared in the *Harrisburg Telegraph*, from the pen of Mr. W. Franklin Rutherford, discussing the age of the present house of worship, and urging the propriety of celebrating the sesqui-centennial of the laying of the cornerstone. This was followed by other newspaper articles concerning the proposition, with the result that on the 18th day of June a meeting of the Paxtang congregation was held at the house of Mr. John B. Rutherford to consider the subject. Rev. Albert B. Williamson, the present pastor, presided, and Mr. Herbert Elder, acted as secretary, nearly all the members of the congregation being present. After those present had decided to properly recognize the event, the sentiment being enthusiastic and unanimous, a resolution was adopted as follows:

Resolved, That the one hundred and fiftieth anni-

versary of the laying of the cornerstone of the present Paxtang church be celebrated, the time and character of the celebration to be determined after conference with the churches of Harrisburg and vicinity, all of which are children of Paxtang, and who may wish to join in the celebration."

After the adoption of this resolution, W. Franklin Rutherford, James Boyd, and Herbert Elder were appointed a committee of conference to bring the proposition to the attention of the other churches. On the 9th of July the committee called a meeting of Paxtang congregation, at the house of Mr. Abner Rutherford.

It reported that upon consultation with representative men in the Presbyterian churches of the county, they found them all heartily in favor of the celebration; that the matter would be laid before the congregations, and that committees would doubtless be appointed to aid in a general way in making the celebration worthy the occasion. During the progress of the meeting a letter was received and read from Rev. George B. Stewart, pastor of the Market Square Presbyterian Church, of Harrisburg, in which he announced that his Church had appointed as a committee, Mr. Gilbert M. McCauley, Mr. Charles L. Bailey, and Mr. David Fleming.

On motion of Mr. Abner Rutherford, (since deceased,) all the ladies of Paxtang congregation were made a reception committee, to which were added, under the

resolution, two ladies from each of the other congregations.

There was also appointed at the same meeting a Committee on Decoration, consisting of Miss Elizabeth M. Rutherford, Mrs. Louisa Yeomans Boyd, Mrs. Ada B. Barber, Mrs. Albert B. Williamson, Miss Mary B. Rutherford, and Mrs. Fannie Rutherford Elder.

Within the next few days the following joint committee was constituted, representing all the Presbyterian churches in the county.

Paxtang—W. Franklin Rutherford, Francis W. Rutherford, J. Addison Rutherford, Herbert Elder, and Rev. Albert B. Williamson.

Derry—William K. Alricks, Henry L. Orth, M. D., and B. Dawson Coleman.

Market Square—Gilbert M. McCauley, Charles L. Bailey, David Fleming, and Rev. George B. Stewart.

Pine Street—James McCormick, A. Boyd Hamilton, J. Montgomery Forster, and Rev. George S. Chambers.

Covenant—John J. Craig, John M. Stewart, Samuel H. Garland, and Rev. I. Potter Hayes.

Westminster—John E. Patterson, David R. Elder, J. Nelson Clark, M. D., and Rev. George S. Duncan.

Elder Street—Cassius M. Brown, Thomas J. Miller, and Rev. Reuben H. Armstrong.

Steelton—Rev. J. L. McKeehan and Professor L. E. McGinnes.

Middletown—Mrs. J. W. Rewalt, Mrs. Charles Henderson, and Rev. John H. Groff.

Dauphin—Jefferson Clark, J. Lewis Heck, and Rev. Francis M. Baker.

On the 18th of July these committees met in joint session and resolved themselves into a general committee of arrangements by the election of Mr. W. Franklin Rutherford, Chairman, and Rev. George S. Chambers, D. D., Secretary.

The following resolutions were then adopted :

Resolved, That in the judgment of this meeting, the one hundred and fiftieth anniversary of the laying of the cornerstone of the present Paxtang church edifice should be celebrated on September 18th, 1890, by suitable exercises in the morning and afternoon.

Resolved, That an invitation be given to the Presbyterian churches in the vicinity of Paxtang to participate in this celebration.

The following committees were then appointed :

On Programme—Rev. Albert B. Williamson, Rev. George B. Stewart, Rev. I. Potter Hayes, and Rev. George S. Chambers, D. D.

On Invitations—Messrs. W. Franklin Rutherford, James McCormick, and George B. Stewart.

On Finance—Messrs. Francis W. Rutherford, David Fleming, and J. Edmund Rutherford.

On motion, Mr. James Addison Rutherford was ap-

pointed chairman of a committee on local arrangements, with power to choose his associates.

On the 23d of July the Joint Committee increased the Committee on Finance by the addition of one from each of the churches not then represented on the committee, as follows: Lemuel E. McGinnes, John W. Rewalt, John E. Patterson, John Curwen, M. D., William K. Alricks, J. Lewis Heck, and Cassius M. Brown. This committee subsequently organized by electing Francis W. Rutherford, President; J. Edmund Rutherford, Treasurer; and David Fleming, Secretary.

On the 10th of September the Joint Committee chose the Rev. George B. Stewart, of the Market Square Church, to serve as moderator during the celebration.

The Committee on Programme reported the following, which was adopted:

1740-1890.

SESQUI-CENTENNIAL CELEBRATION
OF THE
LAYING OF THE CORNER-STONE
OF THE
PRESENT HOUSE OF WORSHIP

PAXTANG CHURCH,
Near Harrisburg, Pa.

September 18, 1890.

ORDER OF EXERCISES.

*10 o'clock.**Invocation,* Rev. Ebenezer Erskine, D. D.*Hymn 441.*

O God of Bethel! by whose hand
Thy people still are fed,
Who, through this weary pilgrimage,
Hast all our fathers led,

Our vows, our prayers, we now present
Before thy throne of grace;
God of our fathers! be the God
Of their succeeding race.

Such blessings, from thy gracious hand,
Our humble prayers implore;
And thou shalt be our chosen God,
Our portion evermore.

Reading of Scripture, . . . Rev. William A. McCarrell
Address of Welcome, . . . Rev. Albert B. Williamson
Pastor of Paxtang Church.

History of Paxtang Church, . William H. Egle, M. D.

Hymn 575.

I love thy kingdom, Lord!
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

If e'er to bless thy sons
 My voice or hands deny,
 These hands let useful skill forsake,
 This voice in silence die.

*Presbyterianism in this Region, . Rev. William A. West
 Churches descended from Paxtang :*

Harrisburg, Olivet, Rev. Robert Cochrane
 Steelton, First, Rev. John L. McKeehan
 Harrisburg, Westminster, . Rev. George S. Duncan
 Harrisburg, Covenant, , . . Rev. I. Potter Hayes
 Harrisburg, Pine Street, Rev. Geo. S. Chambers, D. D.

Doxology.

Intermission—12.30 to 2.30 o'clock.

2.30 o'clock.

Hymn 591.

Rise, O my soul! pursue the path
 By ancient worthies trod ;
 Aspiring, view those holy men
 Who lived and walked with God.

Though dead, they speak in reason's ear
 And in example live;
 Their faith and hope and mighty deeds
 Still fresh instruction give.

Lord! may I ever keep in view
 The patterns thou hast given,
 And ne'er forsake the blessed path
 Which led them safe to heaven.

Churches descended from Paxtang:

Harrisburg, Elder Street, Rev. Reuben H. Armstrong
Middletown, First, Rev. John H. Groff
Dauphin, First, Rev. Francis M. Baker
Harrisburg, Market Square, Rev. George B. Stewart

Characteristics of Early Presbyterian Preachers,

Rev. Nathaniel G. Parke, D. D

Importance of the Country Church,

Governor James A. Beaver

Other brief addresses will be made by prominent Presbyterians.

Hymn 32.

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him—Lord of all.

Ye chosen seed of Israel's race,

Ye ransomed from the fall!

Hail him, who saves you by his grace,

And crown him—Lord of all.

Oh, that with yonder sacred throng,

We at his feet may fall;

We'll join the everlasting song,

And crown him—Lord of all.

Benediction.

There will be a restaurant on the grounds which will furnish refreshments at reasonable prices.

Carriages will be in waiting at the Paxtang station to carry passengers to the grounds.

Trains will leave Harrisburg at the Reading station at 7.55 and 9.35, a. m.; 12, m.; 1.25 and 3.45, p. m. Returning leave Paxtang for Harrisburg at 1.42, 3.05, 5.50, and 8.15, p. m.

REV. GEORGE B. STEWART,
Moderator.

W. FRANKLIN RUTHERFORD,
Chairman of Committee of General Arrangements.

REV. GEORGE S. CHAMBERS, D. D.,
Secretary.

FRANCIS W. RUTHERFORD,
Chairman of Finance Committee.

REV. ALBERT B. WILLIAMSON,
Chairman of Programme.

JAMES McCORMICK,
Chairman of Committee on Invitations.

J. ADDISON RUTHERFORD,
Chairman of Local Arrangements.

The committee on invitations sent the following to distinguished and representative Presbyterians throughout the country:

PAXTANG CHURCH, HARRISBURG, PA.,
September 11, 1890.

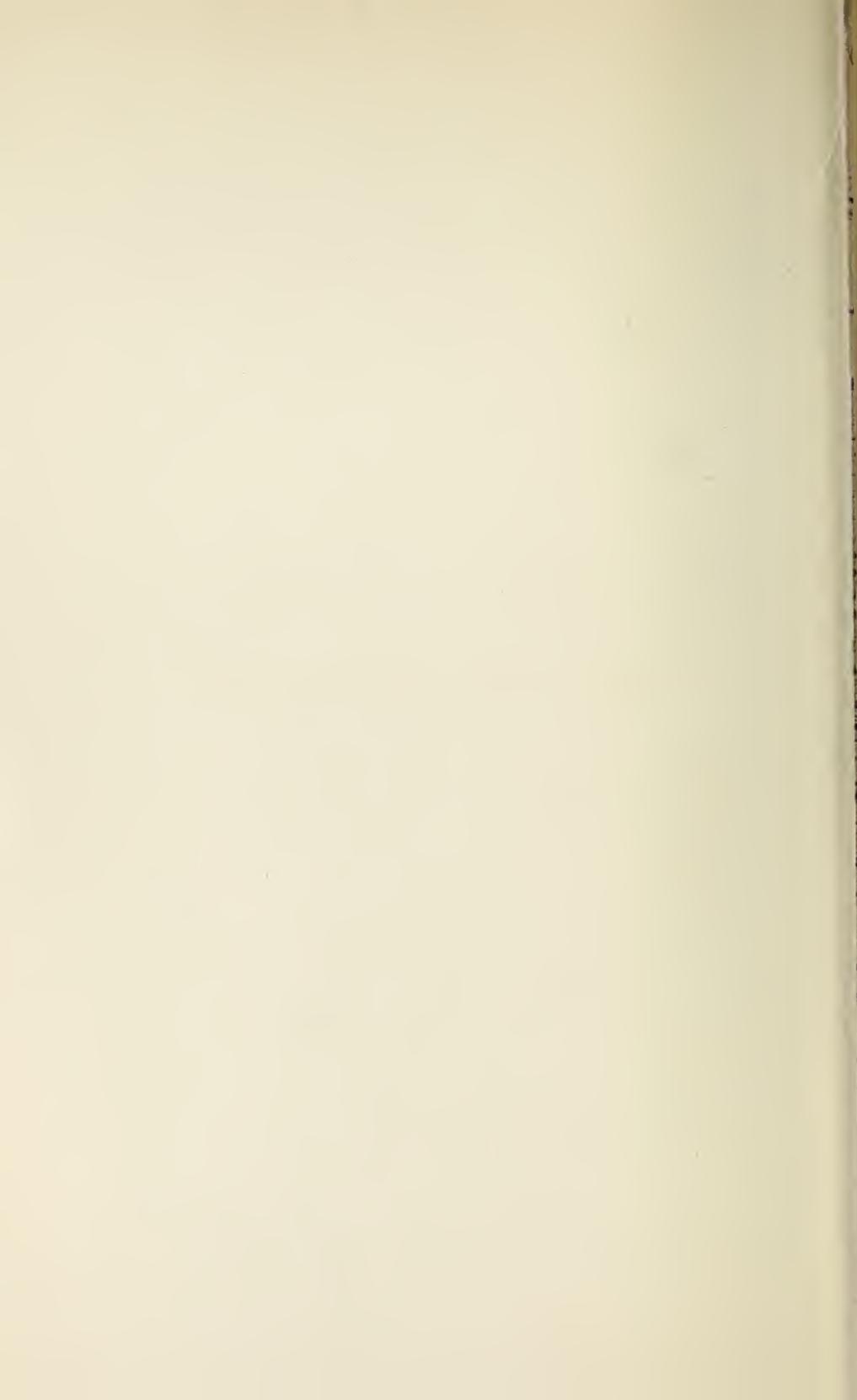
Your presence is requested at the Sesqui-Centennial of the laying of the corner-stone of Paxtang Presbyterian church, to be held on Tuesday, September 18, 1890.

Exercises will begin at 10, A. M., and will continue throughout the day, with an intermission at noon.

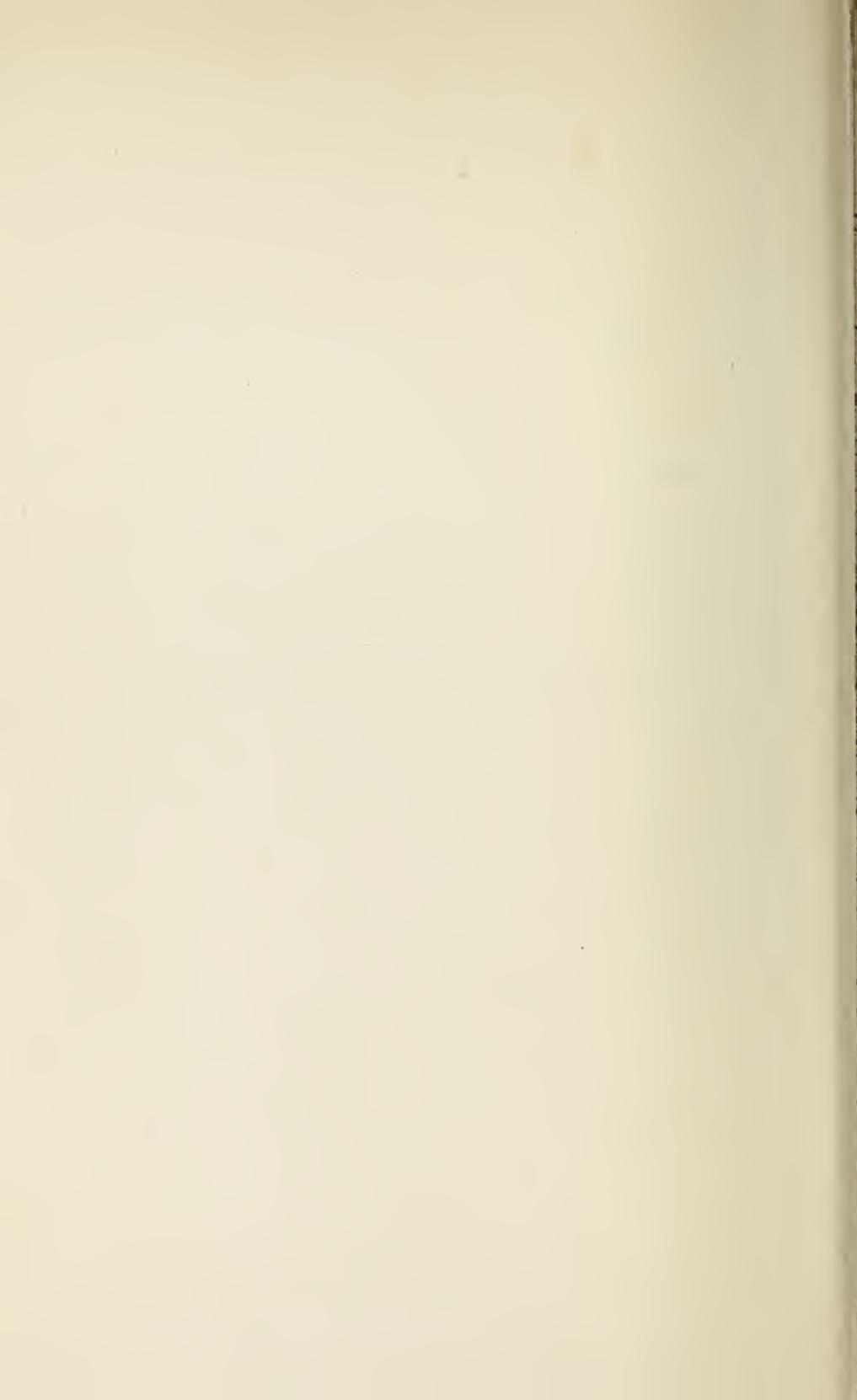
Trains will leave Harrisburg, on the Reading railroad, at 7.55 and 9.35, A. M., 12, M., 1.25, 3.05, and 3.45, P. M.

JAMES McCORMICK,
W. F. RUTHERFORD,
GILBERT M. McCUALEY,
REV. GEORGE B. STEWART,
Committee.

Quite a number of those invited responded by their presence, from others letters of regret were received, among these were letters from President Benjamin Harrison, Secretary Blaine, Postmaster General Wanamaker, Ex-Secretary of Internal Affairs J. Simpson Africa, whose grandfather and grandmother were married in 1776, by Parson Elder, Rev. Dr. Talmage, Nathan Ellmaker, of Lancaster, Rev. William H. McMeen, who is a grandson of Pastor Sharon, and others.



THE CELEBRATION.



THE CELEBRATION.

The morning of the celebration opened bright and beautiful; the clouds that had darkened the sky for many days were no longer to be seen, the heavens were blue, and the sun shown warm over the prosperous and peaceful valley spread out below the hill on which Paxtang church was established as the vanguard of civilization and religion nearly two centuries before. It seemed as if providence recognized the day and smiled upon the efforts of those who were about to honor themselves by doing honor to those who through much tribulation had built this house of God. The day was perfect. The people accepted its beauty as a benediction.

One writer in describing the scene was led to say: "If the ghosts of the old Paxtang Boys could have revisited the old church where they once worshiped, they would have opened their eyes in astonishment at the singular proceedings taking place. Nay, more, they would have wondered at the strange metamorphosis of the interior of the church wherein they were want to join in worship, and would have failed to recognize it as the place where they had listened to their old Calvanistic fathers expound good, hard Presbyterian doctrine, as solid as the stones that form the walls of

the ancient edifice. And had they lingered in the grove near the church during the day, they could have joined in the singing and the praises and the rejoicings among the people therein gathered, because a hundred and fifty years ago the cornerstone of this venerated church was laid, and in these latter days it was accounted meet to appropriately celebrate the event."

There were about one thousand people in the grove before the exercises began, and these found pleasure and interest in examining the plain but substantial structure wherein the ancestors of many had worshiped, and wherein, when attacked by the red man of the forest, they had also found protection, in going about through the old graveyard, where so early as 1716 the frontiersmen found a last resting place, and in reading the epitaphs upon the old tombstones, among which is one erected to the memory of that patriotic and eccentric first Senator from Pennsylvania, the Honorable William Maclay.

The chief interest, however, centered about the church building. It is an unpretending stone structure thirty-six by sixty-six feet, without ornament of any kind, and has stood without change in its outward appearance for more than one hundred and fifty years. The stones used in the construction of the walls are rough limestone, and so irregular in size and shape that a modern mason would pronounce them utterly

unfit for building purposes, and yet no firmer or better walls can be found anywhere, and with the exception of some slight changes, they remain as they were built one hundred and fifty years ago. Their strength seems to lie in the mortar used, which is now as hard as the stone itself, and the storms of time have so little effect upon them that the marks of the mason's trowel are as distinct to-day as when he finished the work.

The interior of the church had been made beautiful with flowers and evergreens. On the wall back of the altar in evergreen numerals were the suggestive figures, 1740—1890, telling simply a sublime story of devotion, endurance, and loyalty. The young people, who, with curious faces and eager glances, looked around the little house of worship with its seating capacity of not more than three hundred, could imagine little of the soul-stirring scenes which had been enacted within those same walls when it was not at all improbable that they who went there for the Sunday morning service might not live to return again to their homes. The pulpit, from wall to wall, was banked with tropical plants, ropes of evergreen, and fragrant clusters of summer flowers. The altar was one mass of white dahlias and smilax; the baptismal font and deep window ledges were entirely covered with geraniums and primroses.

Near the church was erected a large platform and seating accommodations. The platform, with seats for the speakers and choir, was most tastefully arranged.

The organ was banked with huge clusters of glowing dahlias and smilax, arranged by some skillful hand, and the several pillars were twined with evergreen and golden-rod artistically combined.

There were seating accommodations for seven hundred, but as the services were to be conducted in the open air, many seated themselves upon the ground or in the beautiful grove surrounding the church on all sides.

Among those who were upon the ground during the day, were the following: Rev. George Swain, D. D., Monmouth Presbytery, New Jersey; Rev. F. J. Newton, Ferozeore, North India, missionary; Elder George W. Reed, Chambersburg; W. D. Means, Middle Springs church; Captain W. H. Mackey, Central church, Chambersburg; and John A. Rutherford, of Paxtang; James McCormick, of Harrisburg; Ralston Dickey and wife, Oxford church; R. C. McNeill, Steelton; Alexander G. Rutherford, Philadelphia; A. Boyd Hamilton, Esq., Harrisburg; A. J. Forster, Philadelphia; Hon. J. M. Forster, Harrisburg; Dr. Hiram Rutherford, Oakland, Illinois; Rev. James Elder, Elder's Ridge, Indiana county, Pa.; John J. Nissley, Hummelstown; James McClure and wife, Chester county; Judge A. O. Hiester, Susquehanna, Pa.; James Boyd, Harrisburg; Rev. Robert F. McClean, New Bloomfield; Rev. George W. Snyder, Harrisburg; Rev. Albert Bowman, Harrisburg; Rev. Charles Asay, Brickerville, Lancaster county, Pa.;

Rev. John H. Moyer, Hummelstown; Mr. Robert Bucher and Mr. James Ralston, elders in Mechanicsburg church; Rev. Thomas J. Ferguson, pastor of the old Silver Spring church near Hagerstown; Mr. W. F. Willis, elder in the church of New Bloomfield, Perry county; Prof. Jacob F. Seiler, Major William C. Armor, E. W. S. Parthemore, Mrs. Sarah Doll, a grand-daughter of Rev. John Elder, Harrisburg; Judge David W. Patterson, Lancaster; Auditor General Thomas McCamant, Colonel Frank Mantor, Meadville; Captain John B. Rutherford, Paxtang; Rev. William M. McMeen, a Professor in the Charlotte University, North Carolina, and Thomas Ellmaker.

THE OPENING SERVICES.

At ten o'clock, A. M., the services were opened by the singing of the hymn :

Stand up, and bless the Lord,
Ye people of his choice;
Stand up, and bless the Lord your God
With heart, and soul, and voice.

Though high above all praise,
Above all blessings high,
Who would not fear his holy name,
And laud and magnify?

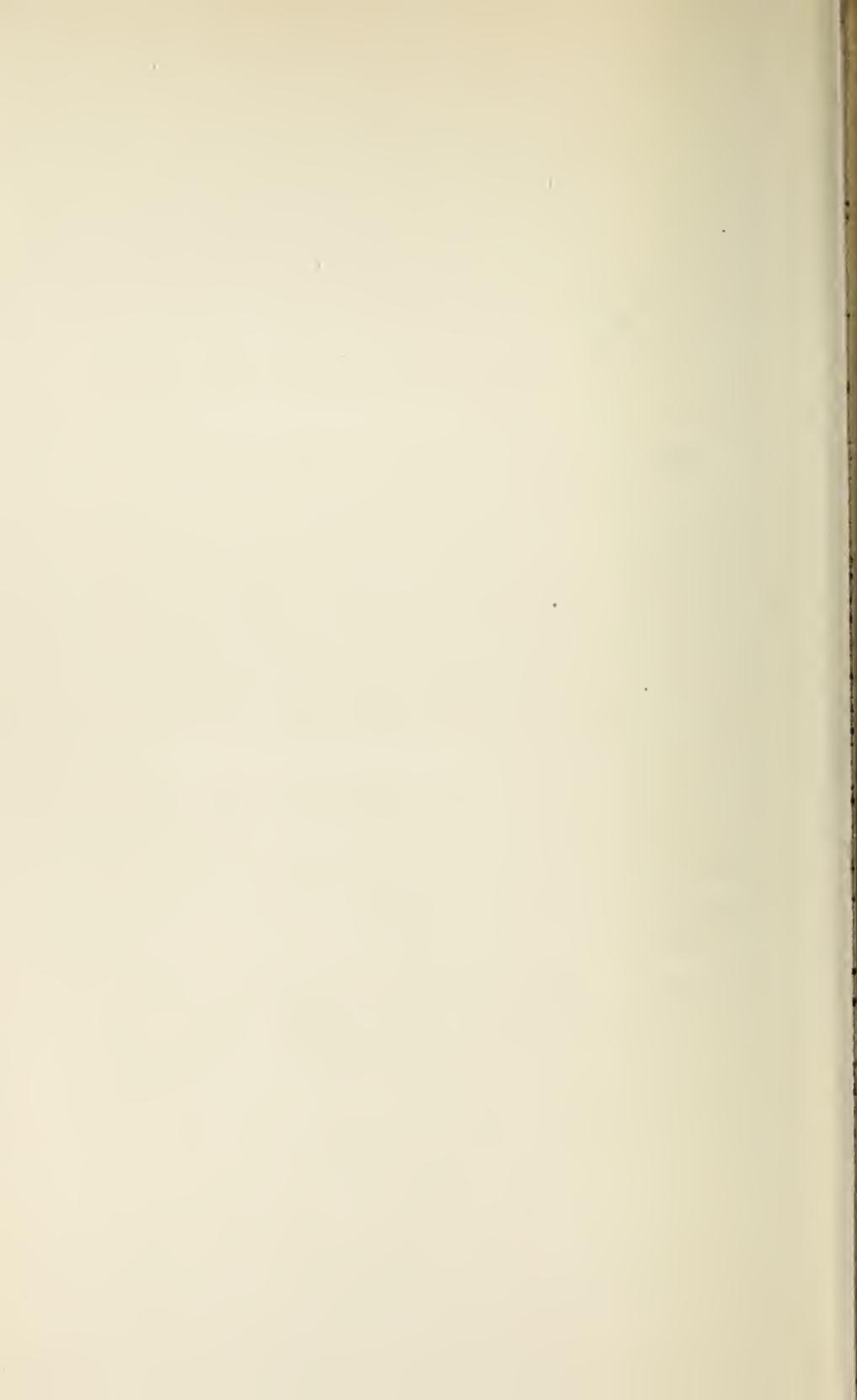
Oh, for the living flame
From his own altar brought,
To touch our lips, our souls inspire,
And wing to heaven our thought.

God is our strength and song,
And his salvation ours ;
Then be his love in Christ proclaimed
With all our ransomed powers.

Stand up, and bless the Lord ;
The Lord your God adore ;
Stand up, and bless his glorious name,
Henceforth, forevermore !

1239381

INVOCATION.



INVOCATION.

Rev. Ebenezer Erskine, D. D., of Newville, offered an invocation as follows:

Almighty and Eternal God, our Heavenly Father: We would recognize Thee this day as our God and the God of our fathers. We would bless thy name for all thy past goodness to us as a people. Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting. Thou art God.

We thank Thee for thy immediate providence which has been over us, and that thou hast brought us together here this day on this historic ground to commemorate thy goodness to the church, and to our fathers in this land.

We humbly invoke thy divine presence with us this day, and thy blessing upon us. We beseech Thee that thou wilt grant unto us the presence and the influence of the Holy Spirit. May thy blessed spirit illumine all our minds and sanctify our hearts, and fill us with love to Thee our covenant God and Saviour. And we beseech Thee that thou wilt preside over all the deliberations of this day and of this service.

Grant that all may be for the glory of thy name, and for the instruction and edification, and comfort of thy people here assembled.

And grant, Almighty God, to bless us as we are here before Thee this day, and as we call to mind thy goodness in the generations that are past; thy faithfulness to thy promises and to thy covenants, that thou wilt keep us as a people; and help us to renew our covenant with Thee, and our consecration unto Thee.

Lord, bless this thy church, and these thy people, and thy servant, their pastor, and all that is connected with them. And grant thy blessing on all the people assembled here at this time; and grant that Thy name may be honored, and all may be profited.

And unto the Father, and the Son, and thy blessed Spirit, we would ascribe all the praise forever. Amen.

The congregation then united in singing hymn No. 441.

“O God of Bethel! by whose hand
Thy people still are fed,
Who, through this weary pilgrimage,
Hast all our fathers led.

Our vows, our prayers, we now present
Before thy throne of grace;
God of our fathers! be the God
Of their succeeding race.

Such blessings, from thy gracious hand,
Our humble prayers implore;
And thou shalt be our chosen God,
Our portion evermore."

THE SCRIPTURE LESSON.

Rev. Eugene L. Mapes, of the First Presbyterian Church, Carlisle, then read parts of the 90th, 91st, and 93d Psalms, concluding with the verses "The **LORD** reigneth, he is clothed with majesty; the **LORD** is clothed with strength, *wherewith* he hath girded himself: The world also is established, that it cannot be moved.

"2. Thy throne is established of old: thou *art* from everlasting.

"3. The floods have lifted up, O **LORD**, the floods have lifted up their voice; the floods lift up their waves.

"4. The Lord on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

"5. Thy testimonies are very sure: holiness becometh thine house, O **LORD**, forever."

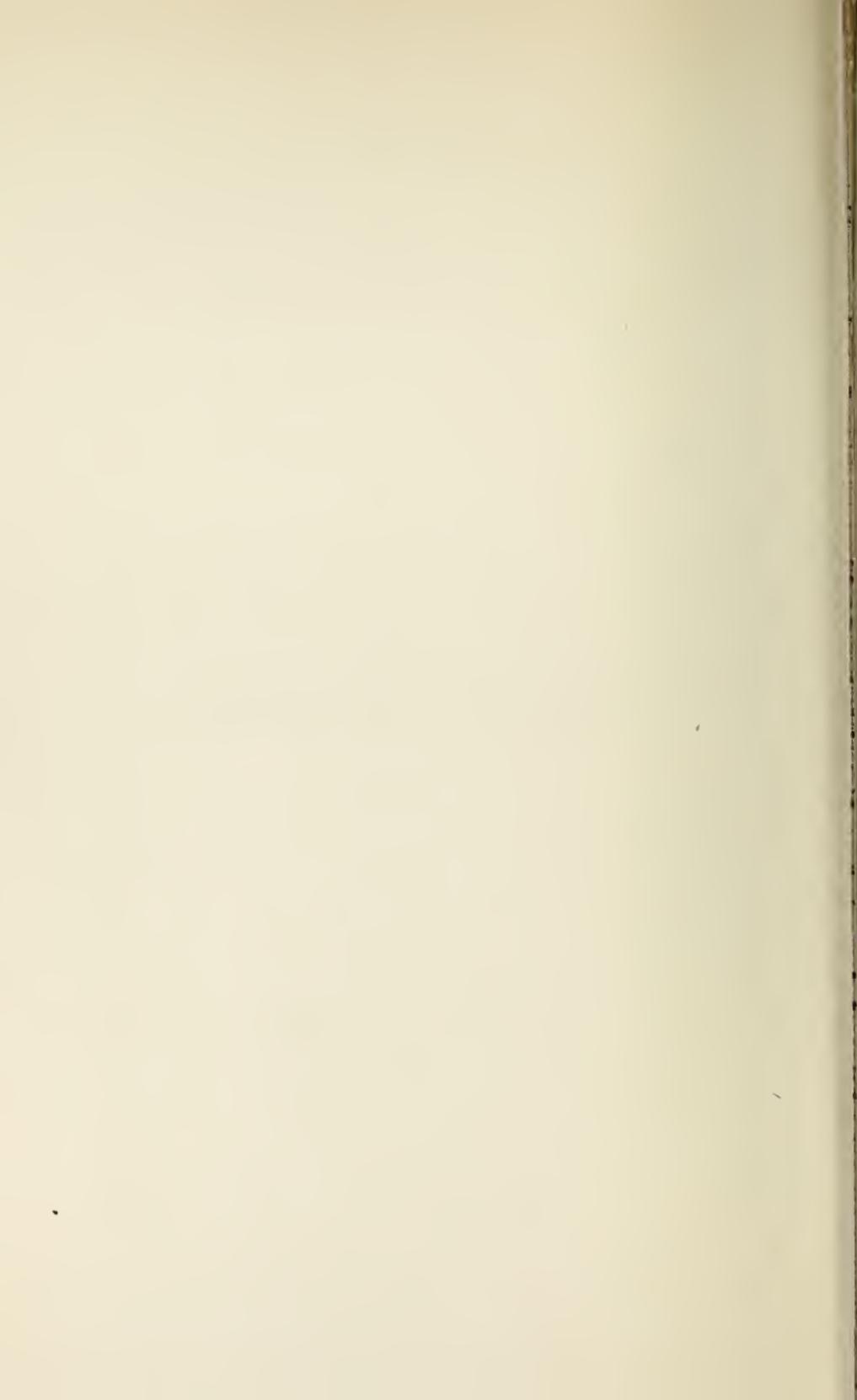
May the Lord give us his blessing, brethren, with this the reading of his Holy Word; and to his name be all the glory. Amen.

The Moderator, Rev. George B. Stewart, then said: "If we are not descendants of Paxtang, we are trying to make it out so here to-day; and if we cannot all say that we are natives of this place, we are trying, perhaps, to claim that we are natives of the neighborhood. And it is a great deal more popular than it was in 1740 to be a native of this place. As I gather in reading the history, the pastor and members of this church were not in the habit of giving the natives such a cordial reception as their successors are likely to give us to-day. The pastor then was in the habit of taking his gun into the pulpit, and the members of the church kept their rifles conveniently nigh in order to warmly receive those who claimed the soil as their native heath.

"But to-day the pastor of this church will give us a cordial reception, much more gratifying and interesting to us, I am sure, if not more hearty than that which the pastor one hundred and fifty years ago would have given to others. It is, therefore, with pleasure that I introduce to you—though he needs no introduction—the Rev. Albert B. Williamson, who will, in the name of this congregation, welcome this audience."

Rev. Albert B. Williamson, the pastor of Paxtang church, then addressed the assembly.

ADDRESS OF MR. WILLIAMSON.



ADDRESS OF MR. WILLIAMSON.

MR. CHAIRMAN, LADIES, GENTLEMEN, AND FELLOW-CITIZENS: I am happy to have the privilege of meeting, of greeting, and welcoming you back to old Paxtang on this auspicious occasion.

It is well for us to be here to-day to rejoice in the memories that cluster around the illustrious heroes that have gone forth from this dear old church and community to bless the State and country at large.

It is to commemorate the deeds of a glorious ancestry that we are met here to-day, not because they were our ancestors, but because by this commemoration we may possibly instill into the minds of young men, upon whom the responsibilities of the Government and of defending religious liberty are soon to rest, ideas which will nerve them to come up to those responsibilities with more of patriotic fervor and more of religious zeal than was possessed by them before they came back here on this commemorative day.

Dear friends, we are glad to welcome you back to the dear old home, where your forefathers lived, wrought, worshiped God, fought, bled, and died. You who have gone forth from our midst, and have made new homes for yourselves in all sections of this broad land of

ours, are permitted to-day to behold the house that your fathers built to the honor and glory of God one hundred and fifty years ago. There she stands, as dear to us as our own right hand, and her walls as solid and firm as the day they were laid.

These venerable old oaks have grown gray in their service of standing here like sentries to protect her from the stormy blasts of winter through these long, long years; and if they could only speak to-day they would have an attentive audience, because they could tell of solemn, stirring, pathetic and sorrowful things, as well as joyful scenes. They have seen the day when this church could not contain its members who came to partake of the Lord's Supper, and when a goodly portion of them had to seek shelter from the noon-day sun under their wide branching arms, while the elders served them with the elements. They have also seen the Indians skulking behind neighboring trees, watching for a favorable opportunity to shoot down the worshipers of God.

We welcome you back to-day not to look at the trophies of war taken by our fathers in their conflicts with the Indians, such as tomahawks, scalping knives, and bows and arrows; but to look at the venerable old church—for she has grown more beautiful in her old age than she ever was in her youth,—and to behold not a dense forest here, as there was when her walls

were laid, but a land well cultivated, and flowing with milk and honey.

If you look around to-day you will see not only what has been done, but also what we are doing now. You will see that this old historic spot is being laid out in wide avenues, and large lots of one acre each, so that there will be room for fine drives and beautiful mansions; that we are perpetuating the old name by calling it Paxtang, and are keeping fresh in memory the names of our illustrious dead by naming the avenues after them. As you all can see, the first avenue to the south is called Sharon, in honor of the pastor who served here from 1807-1842; and next Brisbin avenue, after the man who was captain in the Revolutionary war. These are only two of many other names.

But, dear friends, I would not have you ignorant concerning one thing. Do not suppose that because there was no Harrisburg, with her forty thousand, and Steelton with her ten thousand, and many other large towns around, as there are here now, that this place was a howling wilderness when our fathers worshiped here. I know you will be surprised when I tell you that in the years 1752-3 the Presbyterian population of Dauphin county was nearly what it is to-day, and every one of them a Scotch-Irishman, too. But some of them rested here only for a while. The cry of "Westward, ho!" was raised, and they pressed on to-

wards the setting sun to found for themselves new homes in the American forests beyond.

From this congregation, as a mother hive, her children have swarmed from time to time. Those swarms lingered not around the old mother hive, but went off and formed new colonies. At first the human stream flowed southward through the Cumberland and Kittatinny Valleys to the Carolinas of the South. Then the stream turned toward the West, and there they became founders of new and prosperous communities and States in the growing westward empire, and their influence and that of their descendants is felt to-day throughout all the West, even to the Golden Gates of the Pacific.

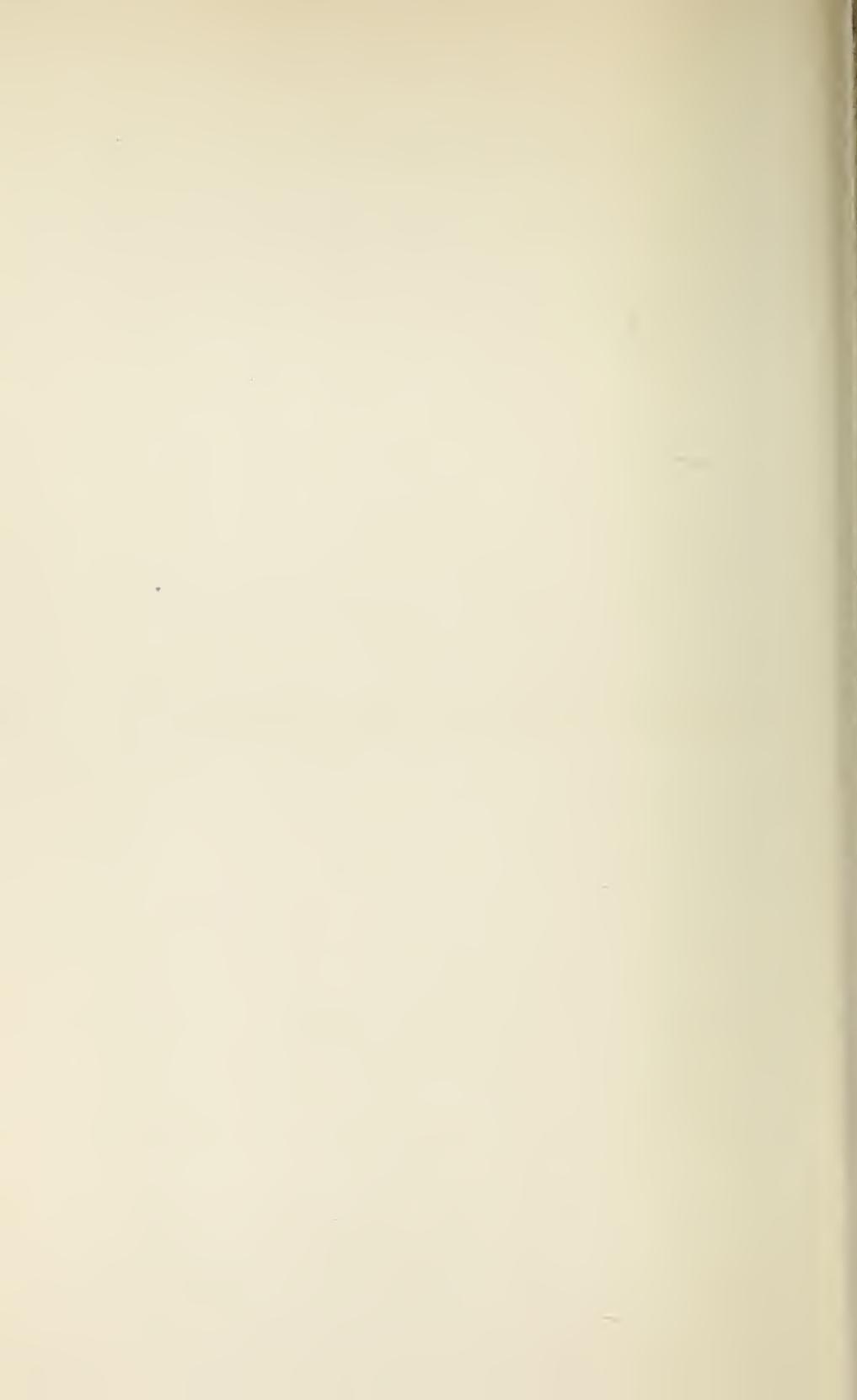
Of those that went South North Carolina retained the most, and there they dominated during our late war. They were the men who were largely instrumental in delaying hasty action. But when the issue was joined; when "wild war's loud alarm was sounded;" when the gods of war had loosed their fiercest dogs, they united with their brethren in the great struggle; they doubted the policy and the result, for they believed it an unequal struggle; but when it came for men to suffer, and bleed and die, they answered every roll call.

But I will not keep you longer from the rich feast that will come from the minds of those on this platform—from men more eloquent than I can possible be.

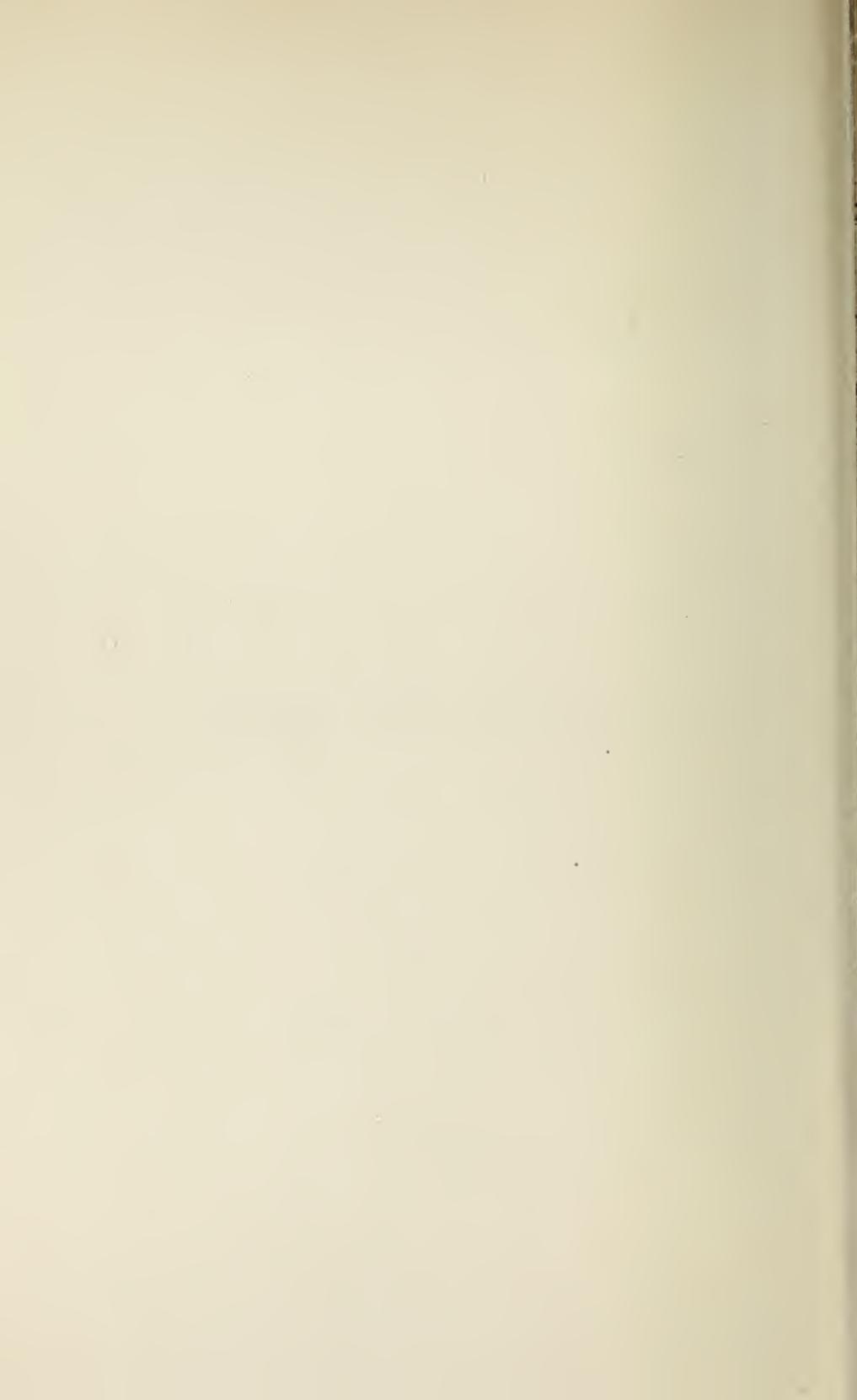
Again, I give you all a hearty welcome back to old Paxtang Church. [Hearty applause.]

Moderator STEWART. And we are glad to be here.

There can be no question in our minds but what in the selection of a historian for this occasion, their ought to be chosen one who by his gifts, his tastes, and his acquirements, is qualified best for treating the subject, which is the most important one of the day ; and, therefore, the committee have selected one who stands pre-eminent in all these regards relative to our local history. It gives me pleasure to introduce to this audience one so well known to you all as a fellow-citizen and as a historian, Dr. William H. Egle, who will to-day give us a *resume* of the history of "Paxton" church. [Applause.]



ADDRESS OF WILLIAM H. EGLE, M. D.



GLIMPSES OF THE HISTORY OF OLD PAXTANG CHURCH.

Before I proceed to deliver these glimpses of the history of this ancient congregation, permit me to enter my protest against the orthography of the name on the printed invitation and programme. The corruption of the name Paxtang should not be continued. It is a *clerical* mistake in more senses than one. If others have committed the error, why shall we perpetuate it. Give us the good old Indian name, Paxtang, and not the English surname, Paxton—however much we may admire some who bear that patronymic.

FRIENDS OF PAXTANG: It is well “to remember the days of old”—to call to mind the history of a people such as we have been summoned to do this bright autumnal noon, within the shadows of an edifice made memorable by age, and by the sacred associations which cluster around it. We do not come to celebrate misty traditions which have floated down to us on the stream of time, but the real achievements of pioneers in American religious and civil history. For one hundred and fifty years has prayer been made and praise been offered in this old stone meeting-house, and as thought goes out to the saintly men who ministered to the

generations here, it seems as if some portion of the subtle essence of all the soul-longings for heavenly help and guidance which here has been breathed forth by righteous men and pious women during these many decades, has entered into the very fabric of this ancient church and thus sanctified it. Happy are that people who, having a noble history, treasure it; and with this inspiration for mind and heart, we come to do reverence here.

The first settlers in all this neighborhood, with but one exception, came from the north of Ireland—the province of Ulster. They have been termed the Scotch-Irish—Scotch planters on Irish soil. “They call us Scotch-Irish and other ill-mannered names,” wrote good old Parson Elder, but that epithet of reproach has become the synonym of a people characteristic of all that is noble and grand in our American history. Recently published works, the authors of which are not worthy being named in this connection, have denounced the Scotch-Irish as a race, without reference to authority or facts. The reproach and opprobrium thus cast upon the ancestors of the people who did so much for the improvement and prosperity of the Province of Pennsylvania, and for the defense of civil and religious liberty, as well as for the free institutions and the independence of the Republic, are at variance with all that is generally received as matter of historical truth. The accusations and reproaches, if unfounded,

ought to be refuted, and the character of the men who deserved well of society and their country should be vindicated.

But so much has been said of the Scotch-Irish race, that at this time we will only incidently refer to that people. The "Planting of Ulster" with the Scotch settlers is an important epoch, in not only the history of Ireland, but in the establishment of Presbyterianism. Their life in that country was rendered as brief as it was memorable by the rapacity and greed of landlords, by the "test act," which deprived them from holding any public office, and by the petty annoyances of prelacy. Wonder we then, that, in the early part of the eighteenth century, many of the counties of the north of Ireland were emptied of their Scotch inhabitants. Wearied out with exactions, ecclesiastical courts, and the deprivation of their civil rights, they came to America for a wider breathing space—that America which was opening wide its doors, and especially the Province of Pennsylvania, where there was less of the spirit of intolerance than in any of the colonies. Here they found a home—here all men were equal under the law. Is it surprising, therefore, that the Scotch-Irish should have prospered on this soil? Our grand old Commonwealth owes much of what she is to-day by and through the settlement of that sturdy race—and I am not ashamed to say it—albeit I claim another ancestry and another faith; and like my friend, the

Governor of the Commonwealth, am only Scotch-Irish through my children. But the historic facts are apparent to all who read. In the struggle for popular rights, the Scotch-Irish are ever to be found on the side of the people ; and as we go on, we find that here, as elsewhere, in the period of great events, they rise up as leaders—characterized by boldness, energy, integrity, morality, and religious fervor, although at times with a bigoted and belligerent spirit. Can I say more ? Yes ! But we must proceed.

The first Presbyterian ministers who preached here, were Gillespie, Evans, Boyd, and Anderson. The first named was born at Glasgow in 1683, and educated at the University there. He was licensed by the Presbytery in 1712, came to America, and was ordained May 28, 1713, having received a call from the people of White Clay Creek. Red Clay, Lower Brandywine, and White Clay seem to have formed his charge for several years. He organized the congregation at the head of Christiana, which he served until his death in 1760. The Rev. Francis Alison, who knew him, called him “that pious saint of God.” As early as 1715, Mr. Gillespie missionated as far as Paxtang. The country was sparsely settled—possibly not more than five or six families north of the Swatara—but these, with the exception of John Harris, an Indian trader, were Scotch-Irish Presbyterians.

The Rev. David Evans, of Welsh birth, was ordained

November 3, 1714, and became pastor of the Welsh tract, in New Castle county, Delaware. In 1719 he went into the Great Valley, Chester county, and in 1720 regularly supplied the people of Tredyffrin, and was sent by the Presbytery to the Octorara,* forks of Brandywine, and Conestoga, extending his ministrations "*to Donegal and beyond*," to what subsequently became the bounds of Paxtang and Derry churches.

Upon the appointment of Rev. Adam Boyd† to the pastorate of Octorara—the far western bounds, "*Donegal and beyond*," were confided to him. This was in 1724, when a small log meeting-house had been previously built not many feet south of the present stone building. Then the devout Anderson, of Donegal, followed and labored, as the tide of Presbyterianism rolled westward—and from this time onward, until the thunders of the Revolution reverberated along these valleys, the tramp and tread of the Scotch-Irish army continued.

Prior to 1722, the following, with their families, were members of what was shortly after Paxtang con-

* Samuel Evans, of Lancaster, says: "This was commonly called Middle Octoraro, it is in Bart township, Lancaster county, it was organized in 1726, and in October, 1727, the Rev. Adam Boyd was ordained pastor, and he gave the congregation one sixth of his time."

†Rev. Adam Boyd was born in 1692 at Ballymoney, Ireland, and emigrated to New England in 1723 as a probationer. In July, 1724, he was received under the care of New Castle Presbytery and sent to Octorara. He died November 23, 1768.

gregation; Thomas Gardner, Samuel Means, David McClure, Thomas Kyle, James Roddy, Alexander Hutchinson, William Maybane, Robert Brown, Samuel Smith, Joseph Kelso, Sen., and Thomas Simpson. Fleeing from civil oppression, in their new homes it is not surprising that these people hastened to manifest their thankfulness to God, and their sincerity and regard for their privileges under a government of free institutions, by erecting a "meeting-house," dedicated to His holy service. Around this log structure were the graves of the early pioneers, but these remained unmarked. Seventy years ago, it is stated on the best of authority, there was a rudely chiseled head-stone, with the date of departure, 1716; which simply proves that this revered spot was chosen for the worship of God at that early period. In gathering up the fragments of the history of Paxtang Church, it is to be regretted that the minutes of the Presbytery of Philadelphia from 1717 to 1733 are declared lost; while the minutes of New Castle Presbytery from its organization in 1716 to the constituting of Donegal are not to be found, although we have the assurance that they were in existence in 1876. It is well to guard the early records of the Church, but why refuse examination of them to those making historic researches? The truthful historian knows full well what to use and what to omit, and if my Presbyterian friends will not allow those outside the pale of their ministry to go over the early records

of the Presbyteries of Philadelphia, New Castle, and Donegal, they should place them in the hands of some faithful co-laborer who knows what to edit and what to let alone. In the history of institutions, as well as of individuals, there may be blots which ought to remain so forever.

By direction of New Castle Presbytery, the Rev. James Anderson,* in 1726, gave one fifth of his time to Paxtang, and in 1729, commenced to supply Derry regularly, one fifth being there allowed—leaving Donegal but three fifths.

On the 11th of October, 1732, the Presbytery of Donegal was constituted out of a portion of the Presbytery of New Castle. The meeting was held at Donegal church. The ministers present were, Messrs. Anderson, Thomson, Boyd, Orr, and Bertram. Mr. Thomson was elected moderator, and Mr. Bertram clerk. The first item of business brought before the new Presbytery of Donegal was in relation to Paxtang and Derry. These churches having united in a call to the Rev. William Bertram, which had been placed in his hands at the last meeting of the then "old" New Castle Presbytery. George Renick and others of Paxtang and Derry appeared and required an answer thereto. Mr. Bertram accepted, and was installed November 15, 1732, at

* For a full sketch of the Rev. James Anderson, and a record of his descendants, see "Pennsylvania Genealogies," under "Anderson of Donegal."

Swatara, the original name of Derry Church. Thomas Forster, George Renick, William Cunningham, and Thomas Mayes were appointed for the Paxtang side, and Rowland Chambers, Hugh Black, Robert Campbell, John Wilson, William Wilson, James Quigley, William McCord, and John Sloan for the Derry side, to assist Mr. Bertram in congregational affairs until the erection of a formal session.

At the meeting of Presbytery at Upper Octorara, September 6, 1733, "Mr. Bertram presented a list of men nominated by the congregations of Paxtang and Derry to be set apart for ruling elders. Presbytery ordered that they be again published, and intimation given that if any objection be made against any of them, said objection be given in due time."

The amount of subscription to Mr. Bertram's salary does not appear, but the congregation, in addition thereto, made over to him and his heirs their "right and title to the plantation commonly called 'The Indian Town,' purchased from the Indians."

Hitherto, and until 1736, Paxtang and Derry were considered simply as two branches of the same congregation; this arrangement was unwieldly, and gave rise to various disputes and misunderstandings about financial matters. They had fallen into arrears with Mr. Anderson, and were ordered no less than five times, at as many different meetings of Presbytery, "to pay up;" difficulty was experienced in getting all parts of the

congregation to contribute their just dues towards the repairs of Mr. Bertram's house, and to defray the expenses of a law-suit about certain sawed plank or boards. These and other troubles of a like nature were a source of annoyance to both congregations, as well as to Mr. Bertram ; so much so that at Nottingham, October 9, 1735, Mr. Bertram and his elders united in asking Presbytery to appoint a committee "to go into and reason with the people of said congregations and inquire into their circumstances, as to their ability to be separated into two distinct bodies and support themselves, in order that Mr. Bertram, being eased of part of his burden, may be able to go on with more comfort in the discharge of his duty to whichever part of said people he shall be determined to continue with."

A committee was appointed and reported to Presbytery November 20, 1735. Accompanying their report they presented a supplication from the session asking for a division, and that their bounds might be fixed. At the same time, Lazarus Stewart prosecuted a supplication from Manada Creek (Hanover) for a new erection. The subject of a separation between Paxtang and Derry was postponed from one Presbytery to another, until finally on the 2d of September, 1736, it was agreed to. So popular was Mr. Bertram with his people that both parties were anxious to secure his services, Paxtang engaging to pay for his yearly support sixty pounds, "one-half in money, the other half in hay, flax, linen

yarn, or linen cloth, at market price." Derry promised fifty-five pounds, to be paid in like manner. Mr. Bertram was perplexed, and asked for time to consider. Presbytery gave him to the next meeting of Synod, which took place on the 16th of September. Owing probably either to the location of his farm, or the extent of the church glebe, he chose Derry, and Paxtang was declared vacant. From this date, until December 22, 1738, the congregation was supplied by Messrs. Sankey, Alexander, Craven, and Elder.

In 1729, the Synod passed "the adopting act," by which assent to the Westminster Confession of Faith was required by all members of the Synod, and of all candidates for admission to the Presbyteries. This confirmation of a principle had its opponents, and it is in connection with this, that we find, in the year 1736, mention of this congregation in the confirmatory act or declaration which seems at least for the time to have produced general satisfaction. In the minutes for that year it is recorded, that, "An overture of the committee, upon the supplication of the people of Paxtang and Derry, was brought in, and is as followeth: That the Synod do declare that inasmuch as we understand that many persons of our persuasion, both more lately and formally, have been offended with some expressions or distinctions in the first or preliminary act of our Synod for adopting the Westminster Confession and Catechism, etc.; that in order to remove said of-

fense and all jealousies that have arisen or may arise in any other people's minds on occasion of said distinctions and expressions, the Synod doth declare, that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to said distinctions. And we do further declare this was our meaning and true intent in our first adopting the said Confession, as may particularly appear by our adopting act, which is as follows: 'All the ministers of the Synod now present [which were eighteen in number,] except one who declared himself not prepared, after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and larger and shorter Catechisms of the assembly of divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms, to be the Confession of their Faith, except only some clauses in the twentieth and twenty-third chapters, concerning which clauses, the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.' And we do hope and desire, that this, our

synodical declaration and explanation may satisfy all our people as to our firm attachment to our good old received doctrines contained in the said Confession, without the least variation or alteration, and that they will lay aside their jealousies, that have been entertained through occasion of the above hinted expressions and declarations as groundless. This overture approved *nemine contradicente.*"

On the 22d of December, 1738, the Rev. John Elder was ordained and installed the pastor of Paxtang congregation, (having served over a year as a supply,) at a salary of sixty pounds, and so for a period of fifty-five years went in and out before the people ministering to their spiritual wants. For that duration of time, (over half a century,) the history of this church and of its pastor is a part of the history of the Province of Pennsylvania, and in order to be brief, permit me simply to summarize the leading events. Some of these are of great moment, but not at this time and place will more than a passing glance or review be made.

Within the church in common there transpired much also of interest. Although from the period referred to, (1738,) the growth was truly phenomenal—not only of Paxtang, but of Presbyterianism in general, yet the harmony of the governing bodies began to be interfered with, owing to the fact that "its ministers were from different countries, where to some extent different

modes of thinking on the same subjects prevailed. The points on which the difference of opinion chiefly developed itself, were the examination of candidates for the ministry on experimental religion, the strict adherence to Presbyterial order, and the amount of learning to be required by those who sought ministerial office. These subjects were discussed with great, and frequently with intemperate, zeal in the different Presbyteries." Two distinct parties were now formed. Those who were more zealous for orthodoxy—for the rigid observance of Presbyterial rule, and for a thoroughly educated ministry, were called the "Old Side," while those who were more tolerant of departures from ecclesiastical order and less particular in respect to other qualifications for the ministry, provided they gave evidence of vital piety, were called the "New Side" or "New Lights."

As might be expected, there was a growing necessity for the education of the ministry, and the result was the establishment of the College of New Jersey by the Synod of New York—first at Elizabethtown, in 1746; removed the following year to Newark; and thence to Princeton, in 1757. The "Old Side" patronized the academies of New London and of Newark, in Delaware, under the Rev. Francis Alison and Rev. Alexander McDowell, and also the academy and college of Philadelphia. The rivalry between these literary institutions

served to render more intense the mutual hostility of the two parties.

In 1739 the celebrated Whitefield paid his second visit to America. In connection with his labors, a great revival ensued, the friends of which in the Presbyterian church were chiefly with the "New Side," while the "Old Side," or strict Presbyterian, perceiving some really censurable irregularities in the active friends and promoters of the revival, pronounced the whole a delusion. This brought on the crisis. The controversy waxed more and more violent until 1741, when the church was rent into two parts, the "Old Side" constituting the Synod of New York.

Soon after Mr. Elder began his labors in Paxtang, it was found that the old log structure was insufficient, and steps were taken toward the erection of the present building. It stands about twenty feet back from the site of the original meeting-house, and was begun in the year 1740. It was several years before completion, and was occupied for a long time as a house of worship with neither floor nor pews; seats made of logs hewn on one side were used by all the people excepting the family of the pastor, who occupied a settee. The original meeting-house for many years was used as a retiring and session house by Mr. Elder, and late in life so deferential were the congregation to their revered minister, that on his passage from this building to the

stone church, and upon retiring, all heads were uncovered and bowed.

Although we stated on a former occasion that the Rev. Mr. Bertram remained pastor of Derry congregation until his death, in 1746, we find, that owing to ill-health, he relinquished the care of that people, and in the latter part of 1745 the Rev. John Roan came to be its minister. It was not, however, until the year 1754 that the dissensions between Old and New Sideism resulted in the division of the congregations at Paxtang and Derry; although both Roan and Elder had previously drawn the lines. The Rev. Mr. Elder and a large majority of his people adopting the "Old Side" views, remained in possession of the property. The "New Side" people of Derry, being in a majority at Derry, with their pastor, the Rev. John Roan, "held the fort" at that place. The "New Side" portion of Paxtang took sides with Roan, while the "Old Side" members of Derry clung to Elder. This fully explains the following call to the Rev. Mr. Elder, of the date of 26th September, 1754, and signed by one hundred and twenty-eight communicants of Derry and Paxtang :

"To the Reverend Mr. JOHN ELDER:

"SIR—We, the inhabitants in the Township & Congregation of Paxtang & Derry, Being now Destitute of a settled Gospel minister amongst us; Being also Deeply Sensible of the great loss & Disadvantage we & ours may sustain, In regard of our souls & spiritual Con-

cerns by our living in such a Condition in this Wilderness; & having had Sufficient Proof of, & being well pleased & satisfied with the ministerial abilities & qualifications of y'u, the Revd. Jno. Elder, Do unanimously Invite and Call y'u to take the Pastoral Care & oversight of us, Promising all due subjection, submission & obedience to the Doctrine, Discipline & Government & Ordinances Exercised & administered By y'u as our Pastor in the Lord. And that y'u may be the Better Enabled to attend upon y'r Pastoral & ministerial work amongst us, without Anxious and Distracting Cares about y'r worldly Concerns, We Do hereby Cheerfully Promise & Engage to take Care of y'r Support and maintenance for an Honourable & Creditable manner Suitable to & befitting y'r Honourable Function & office as a Minister of the Gospel of Jesus Christ amongst us; Knowing that the Lord hath ordained that they who Preach the Gospel should live by the Gospel.”*

In testimony of all w'h we have hereunto Subscribed
our Names This 26th of September, 1754.

Thos. fforster.

David Walker.

Wm. Armstrong.

Robert Chambers.

John Harris.

Moses Dickey.

Thos. McArthur

William Stoe

James Wallace

Thomas Simpson

*This Call is in the possession of the Dauphin County Historical Society.

James Collier.	David Patton.
Thomas Dougan.	James Potts.
Henry McKinney.	Joseph Wilson.
Andrew Stephen.	John McCormick.
John Bell.	John Cavit.
John Morrow.	James Galbraith.
Henry Renick.	Robert Wallace.
John Johnson.	John Harris.
Oliver Wyllie.	James Foster.
Samuel Simpson.	James Freeland.
Thomas Renick.	Robert Armstrong.
Patrick Montgomery.	Hugh Wilson.
Richard Cavit.	James Wilson.
William Bell.	Robert Chambers, jr.
Thomas King.	Arthur Chambers.
Edward King.	William Reney.
Robert Montgomery.	Robert McCallen.
John Wiggins, jr.	John Hutchison.
James Gilchrist.	Charles McClure.
James Mitcheltree.	Hugh Black.
John Neal.	Robert Snodgrass.
William Hannah.	Thomas Black.
John Carson.	Jean Black.
James Drummond.	Wm. Laird.
Samuel Hunter.	Matthew Laird.
Alex. Johnson.	Elizabeth Park.
George Gillespy.	William Harris.
Patrick Gillespy.	Robert Gilchrist.

John Gilchrist.	Joseph Kerr.
William McAlevy.	John Gray.
John Foster.	William Wilson.
David McClanochan.	Michael Whitley.
David Reany.	Thomas Alexander.
John Craig.	Valentine Stern.
John Wyllie.	Andrew Houston.
Thomas Mays.	Alex. Johnston.
Hugh Hays.	Samuel Stephenson.
Andrew Moore.	Thomas Rutherford.
David Foster.	Mathias Taylor.
John Hays.	Stephen Gamble.
Henry Walker.	Alex'r Mahon.
John Walker.	Chas. Clarke.
John Walker.	Mary McIlvain.
James Walker.	James Harris.
Hugh Carothers.	Samuel Shaw.
James Carothers.	Thomas Aikens.
James Williamson.	Th. Streat.
Samuel Galbraith.	Thomas McClalen.
Hugh McKillip.	William Brison.
Matthew Cowden.	John McClintock.
James Houston.	James Davis.
James Tom.	James Rodgers.
John Starling.	Hugh Rodgers.
Andrew Hannah.	Joe McNut.
Peter Corbit.	Widow Rodgers.
Wm. Kerr.	Seth Rodgers.

Joe Snoddy.

David Jamison.

Robert Harris.

Robert Walker.

Wm. Galbraith.

The "New Side" people of Paxtang secured two acres of land about two miles east of this, and immediately erected thereon a rival church, at which, and that at Derry, Mr. Roan continued his labors until his death, in 1775. At the same time a new impetus was given to immigration southward and westward. When this stone building was erected in 1740, and for ten or fifteen years following, the church was crowded with devout worshipers. This locality was full of young people, active, intelligent, and enterprising. The reports, however, of unsettled lands, lying far distant, painted the south and west as being more beautiful in their solitariness than Paxtang had been, and the children of the Scotch-Irish settlers, like their ancestors, sought a new home in the lovely valleys beyond the Susquehanna, and among the rich lands of Virginia and the Carolinas. As a matter of course, coupled with the dissensions previously mentioned, the congregations of Paxtang and Derry were seriously crippled. The minutes of Donegal Presbytery from September 28, 1745, to June, 1747, and from October 9, 1750, to June 5, 1759, having been lost, while Mr. Elder's private papers, being also lost or inaccessible, it is somewhat difficult to trace the history of Paxtang during this period, probably the most trying one in its existence.

Then followed the French and Indian war, when pastor and people were called upon to defend their homes against the blood-thirsty savage. Then it was that this house became not only a place of worship to Almighty God, but a retreat from the inroads of the marauding red man and a dwelling-place of mercy and a refuge from storm. "Many a family mourned for some of their number shot by the secret foe or carried away captive. Their rifles were carried with them to their work in the field and to the sanctuary. Mr. Elder placed his trusty piece beside him in the pulpit. Death often overtook his flock as they returned to their scattered plantations. In 1756 the meeting-house was surrounded whilst he was preaching, but their spies having counted the rifles, the Indians retired from their ambuscade without making an attack." On another occasion, in the same year, they came for the purpose of attacking the worshipers in church, but by mistake they arrived on Monday instead of Sunday, and after waiting several days, finding they were discovered, left the settlement by way of Indiantown Gap, murdering a number of persons on the Swatara and carrying off several prisoners.

In the winter of 1763-64, transpired the "Paxtang Boys" affair—the wiping out of a nest of murder-marauding Indians at Conestoga and Lancaster—and which created such a "hub-bub" in Quakerdom, that more pamphlets and broadsides were called forth, than

any one episode in Pennsylvania history. In this controversy, the pastor and people of Paxtang became involved. The story is a long but interesting one, and there is a "rod in pickle" for some recent historians who cannot distinguish between an arrant falsehood and the plain truth.

On June 22, 1764, at a meeting of Presbytery held at Derry, Mr. Elder and four other ministers declared their intention to cease from active membership in the judicatory. This decision was not acted upon by Synod until May 19, 1768, when they were joined to the Presbytery of Philadelphia, so that for about a period of four years Paxtang was not represented in any of the church courts. The trouble arose out of the old party feeling of the "Old" and "New Sides," which, notwithstanding the union, was still rampant in the Presbyteries.

Shortly after came on the war of the Revolution, and the men of Paxtang, who had taken an early Resolve for Independence, went into the conflict with heart and soul—and from Boston and Quebec, down to the close of the struggle at Yorktown—they fought, bled, and died for Liberty. In all the wars which have rent the land, Paxtang was a nursery for heroes, and God grant that the generations coming on may ever emulate the patriotic spirit of their gallant ancestors.

Upon the formation of Carlisle Presbytery, in 1786, Paxtang was joined thereto, and has remained in that

connection ever since. After the death of Mr. Roan, October 2, 1775, Paxtang and Derry were again united solely under the charge of Mr. Elder. The congregation at Harrisburg, formed April 12, 1787, was added to Mr. Elder's charge, as was also the New Side branch of Paxtang.*

* The following papers are very important in this connection :

On Thursday, April 12th, 1787, during the sessions of the Presbytery at Carlisle, a representation and petition of a number of the inhabitants of Harrisburg and others in the township of Paxtang was laid before Presbytery and read. The said representation sets forth that these people desire to be considered as a Presbyterian Congregation, and to have supplies appointed them by the Presbytery ; and that in order to promote peace and harmony between them and the Paxtang congregation, some proposals had been made to, and considered, though not accepted by that congregation, a copy of which was also laid before the Presbytery. Mr. Elder also gave a representation of the state of the case as concerning these people and Paxtang congregation. The Presbytery, upon considering the case, agreed to propose the following articles to the consideration and acceptance of those people, which may have a tendency to preserve peace and union in that part of the Church :

1. That Harrisburg shall be considered as the seat of a Presbyterian Church, and part of the charge of the Rev. John Elder, in which he is to preach one third of his time.
2. That Mr. Elder's salary, promised by the congregation of Paxtang, shall be continued and paid by the congregation in common, who shall adhere to these two places of worship, viz : Paxtang and Harrisburg.
3. That the congregation thus united may apply for, and obtain supplies as assistant to the labors of Mr. Elder, to be paid by the congregation in common.
4. That when the congregation may judge it proper, they shall have

On the 17th of July, 1792, the Rev. John Elder laid by the armor of this earthly life, and entered upon his eternal rest. Born in the city of Edinburgh, January 26, 1706, he was educated at the University there,

a right to choose and call a minister as a colleague with Mr. Elder, to officiate in rotation with him.

“Dr. Davidson and Mr. Waugh are appointed to attend at the church in Lower Paxtang, on the last Tuesday in May next, to moderate and assist in the above matter.”

On the 19th of June, 1787, Dr. Davidson and Mr. Waugh reported to Presbytery at Big Spring, that their appointment at Paxtang had been fulfilled, and that the following articles had been agreed to by Mr. Elder and his congregation, at Harrisburg :

1. That the congregation shall have two stated places of public worship, the one where the Rev. Mr. Elder now officiates, the other in Harrisburg.

2. That the Rev. John Elder shall continue to have and receive during his life or incumbency, all the salary or stipends that he now enjoys, to be paid by his present subscribers, as he and they may agree, and continue his labors in Derry as usual.

3. That for the present the congregation may apply to the Presbytery for supplies, which, when obtained, the expenses shall be defrayed by those who do not now belong to Mr. Elder’s congregation, and such as may think proper to join with them ; and should such supplies be appointed when Mr. Elder is to be in Paxtang, then he and the supply shall preach in rotation, the one in the country, and the other in town. But should Mr. Elder be in Derry, then the supplies shall officiate in town.

4. That the congregation when able, or they think proper, may invite and settle any regular Presbyterian minister they or a majority of them may choose and can obtain, as a co-pastor with Mr. Elder, who shall officiate as to preaching in the manner specified in the third proposal.

studied divinity, and in the year 1732 was licensed to preach the Gospel, although he did not come into the Presbytery of Donegal until October 5, 1737, and then as a licentiate from the Presbytery of New Castle. However that may be, he came to America following his father's family, in the year mentioned, and yet his only pastorate was that of Paxtang. He was a man whose whole life reads like a romance. I regard him as the most prominent figure in our early provincial history. He towered far above all men in the era in which he lived, and his name and fame will long endure. The heroes of New England are but pygmies compared with this giant. Whether we view him as a minister of the Gospel, as a brave soldier, or in civil life—or yet as a thinker and a man of intellectual powers—his personality was extraordinary. There was something in his life which called forth an enthusiastic and passionate devotion—in a few words, he was a grand old man, an honor to the Church of Christ and to the race of men! If this era does not take care of him, futurity will—for if any man was born a leader, it was the Rev. John Elder, of Paxtang. His descendants of four generations are with us to-day, to do reverence to the church of their fathers.

Upon the death of Mr. Elder, Paxtang congregation, after hearing various candidates, finally united with the Derry and Harrisburg churches in a call to the Rev. Nathaniel R. Snowden, of Philadelphia, each agreeing

to pay him fifty pounds per annum.* He was installed pastor, October 2, 1793, but finding, in 1796, the labor of attending to three congregations too great for his bodily strength, he relinquished Paxtang and Derry, retaining Harrisburg, which he served satisfactorily for

*The following is a copy of the original subscription list—but it comprises only the names of those present at the congregational meeting held on the 7th of March, 1793 :

We the under subscribers do each of us promise to pay annually the sums annexed to our names, to the trustees of Paxtang congregation, or the collectors appointed by them, as a salary due to the Rev. Mr. Snowden, for the one-third part of his labors amongst us, and while he continues a regular preaching pastor in said congregation and we members of it. Given under our hands this seventh day of March, A. D. 1793.

	£.	s.	d.		£.	s.	d.
James Caldwell, 1	2	6		Jacob Awl,	2	5	0
John Means, 0	15	0		John Rutherford, 1	15	0	
John Willson, 1	5	0		William Smith, 1	15	0	
William Calhoun, . . . 0	15	0		James Cowden, 1	10	0	
Richard Carson, 0	15	0		Josiah Espy, 1	10	0	
Joshua Elder, 2	0	0		Thomas McArthur, . . 1	2	0	
John Elder, Jr., 1	2	6		Barbara Walker, . . . 0	7	6	
John Gilchrist, 1	0	0		Mary Peacock, 0	7	6	
Alexander McCay, . . . 0	8	4		James Cochran, 1	0	0	
Thomas Forster, 1	17	6		John Wilson, Jr., . . 1	10	0	
William McRoberts, . . 0	15	0		Andrew Stephen, . . . 0	17	6	
Richard Fulton, 1	5	0		James Johnston, 0	16	8	
Thomas Brown, 0	18	9		William Boyd, 0	8	4	
William Wanless, 0	10	0		Adam Barbe, 0	10	0	
Daniel Brunson, 0	17	6		Alexander Mahargue, . 0	15	0	
Alexander Willson, . . 1	5	0		William Kerr, 1	15	0	

many years.* Mr. Snowden was a profound theologian, a faithful minister of the Gospel, and greatly beloved by his people. We are honored to-day by the presence of

*LETTER SENT TO PRESBYTERY IN 1795.

PAXTANG, Octr. 5, 1795.

“To the Revd. Presbytery of Carlisle about to convene at Marsh Creek in the County of York:

“ WHEREAS, Mr. Snowden has signified to his congregation in Derry Township that he is no longer able to officiate in his Ministerial capacity to them on acct. of Inability of body, & that he purposes to apply to Presbytery for a Discharge from said congregation which we conceive, if he might be indulged in his Request, wou’d leave the congregation of Paxtang in a very distressing & Perilous Situation ; that the two congregations have lived for many years past in perfect peace, friendship and unanimity, and that we do not wish for a schism between us now ; that if the union is once broke there will be no probability of us being united again ; that if Mr. Snowden is rendered incapable of undergoing the fatigue of the three congregations in less than three years in the prime of life, by all probability he will not be able in a short time to attend to two congregations, and of consequence we shall be left without a pastor and the means of giving a call to another. We, therefore, pray to be considered as united with Derry, and that if Mr. Snowden should insist on being disunited from them, that Presbytery will appoint a committee of their body to enquire into the matter before anything decisive may take place ; and that the majority of this congregation how much soever they may be attached to Mr. Snowden, wou’d rather he should leave us as he found us, than submit to a dissolution of the union subsisting between us.

“ By order of a meeting of Paxtang congregation.

“JOHN RUTHERFORD,
“JOSHUA ELDER.”

his distinguished grand-son, Major-General George R. Snowden, of Philadelphia.

One of Paxtang's children, resident in the west, pres-

SUPPLICATION SENT TO PRESBYTERY, 1796.

"PAXTANG, Jan'y, 1796.

"*To the Moderator of Carlisle Presbytery about to meet at Big Spring:*

"By order of the Committee of Presbytery which sat at Paxtang the 3d of Nov'r last, the Congregation of Paxtang was notified the last Sunday but one which we had meeting that the sense of the Congregation wou'd be taken on the next Sabbath whether we wou'd adhere to Harrisburg & break the Union with Derry, or whether we wou'd continue the Union with Derry & break off with Harrisburg. Accordingly after sermon last Sunday the heads of families were desired to attend, and after the business was explained to them, we proceeded to take the votes of the People, & it appeared that a Majority of the Congregation was for continuing the Union with Derry and relinquishing Harrisburg; they likewise chose the bearer Capt'n John Rutherford as their Commissioner to wait on Presbytery with this Remonstrance, praying that Presbytery wou'd grant us Supplies & dissolve the Congregation of Paxtang from their Obligations to Mr. Snowden & that he might discontinue his labors to them unless ordered to supply them as any other Gentleman.

SUPPLICATION SENT TO THE PRESBYTERY OF CARLISLE, 1796.

"PAXTANG, Sept. 3, 1796.

"*The Reverend Presbytery of Carlisle:*

"GENTLEMEN,—Whereas we are now destitute of the Gospel Ordinances being regularly administered to us, and what few supplies were allotted for us at the last Presbytery we fell short even of these on account of the age and inability of one of the members appointed to supply us; We, the subscribers, in behalf of this Congregation who met for that purpose do most earnestly beg and entreat that Presbytery would

ent here to-day, says of Mr. Snowden: "Those of Paxtang congregation whose memories run back sixty years, will remember as an occasional visitor, this very

be pleased to grant as many Supplies as they can with convenience; we likewise wish that if there be any young or unsettled members belonging to Presbytery these might be sent to us that we might have an opportunity of the Gospel once more regularly established and administered in all the forms thereto belonging; and your Supplicants as in duty bound shall ever pray."

APPEAL OF THE PAXTANG CONGREGATION TO THE MODERATOR.

"PAXTANG, Oct. 1, 1797.

"*To the Moderator of the Reverend Presbytery of Carlisle:*

"SIR,—We again acknowledge our dependence and renew our request in praying Presbytery to give us such and as many supplies during the winter season as they can with convenience. The bearer, Mr. James Rutherford, is appointed our Commissioner to present this remonstrance to Presbytery and to answer such interrogatories as may be required of him.

"Signed in behalf of Paxtang congregation by

"JOSHUA ELDER."

LETTER TO THE MODERATOR OF CARLISLE PRESBYTERY, 1798.

"PAXTANG, Sept. 25, 1798.

"*To the Moderator of Carlisle Presbytery:*

"SIR,—The bearer, Edward Crouch, is our commissioner, appointed by the congregation of Paxtang to wait on the Reverend Presbytery of Carlisle with a call for the Reverend Joshua Williams for the one-third of his labors in union with Derry, whom we expect will apply for the remaining two-thirds; likewise to solicit the Presbytery to grant us Supplies in the meantime. Signed in behalf and with the approbation of the congregation by

JOSHUA ELDER."

worthy gentleman. In his sixties he looked hale and vigorous, grey eyes, iron grey hair, a full face, and weight one hundred and sixty pounds. The writer remembers his voice as strong and sonorous, and that he delivered his words with measured deliberation. He never failed to state to his auditors two facts. First. That Philadelphia was the place of his birth; and secondly, that he had heard Independence bell ring on the morning of July 4, 1776."

A call was then given to the Rev. Joshua Williams, who accepted the same, and he was ordained and installed October 2, 1799, Derry to receive two thirds of his time and pay one hundred and twenty pounds, and Paxtang one third and pay sixty pounds. This pastorate only lasted one year and eight months, ending on the 30th of June, 1801. Mr. Williams seemed to have had trouble collecting his stipends, for we find him complaining to Presbytery, in 1803, about his salary arrears. The moderator was directed to write to these churches and say, "that if these arrearages are not discharged before the next meeting of Presbytery, that body would be under the disagreeable necessity of withholding from them that attention and regard which they pay to churches under their care." This did not have much effect, for we find them still unpaid in September, 1805. A grand-son of his, Col. Joshua Williams, of the city of Minneapolis, has come to do reverence here to-day.

On May 29, 1807, Mr. James R. Sharon was installed, both congregations agreeing to pay the same salary as that promised to Mr. Williams.

In 1808, the "meeting-house" and "retiring-house" were put in thorough repair.* The latter, built about

*As a matter of interest to their descendants, now widely scattered, we give the names of those contributing thereto :

	£	s.	d.		£	s.	d.
Robert Elder,	3	15	0	Sarah Wilson,	1	2	6
James Cowden,	3	15	0	John Forster,	1	10	0
Edward Crouch,	3	15	0	Charles Chamberlain, . .	0	15	0
Elizabeth Gray,	1	2	6	John Ross,	0	9	4½
John Gray,	1	5	0	Michael Simpson, . . .	1	10	0
John Wiggins,	1	17	6	Jean Carson,	0	7	6
James Rutherford, . . .	2	5	0	Joseph Burd,	2	5	0
Samuel Sherer,	1	17	6	Robert Gray,	1	10	0
John Gilchrist,	1	10	0	Thomas Walker,	0	17	6
Samuel Rutherford, . .	1	10	0	William Caldhoon, . .	1	0	0
William Rutherford, . .	1	10	0	John Rutherford,	0	15	0
Robert McClure,	1	10	0	Michael Simpson, . . .	6	0	0
John Richey,	1	17	6	James Awl,	0	7	6
Thomas Smith,	2	5	0	Joseph Burd,	2	5	0
Susanna Rutherford, . .	0	11	3	David Patton,	1	2	6
Thomas Elder,	1	10	0	Robert Gray,	1	10	0
John Carson,	0	10	0	Thomas Walker,	0	17	6
Josiah Espy,	1	10	0	John Walker,	0	17	6
James Awl,	1	2	6	Jacob Richards,	1	10	0
John Allison,	0	17	6	Jean Wilson,	1	5	0
James Cochran,	0	15	0	Frederick Hatton, . .	0	11	3
Ann Stephen,	0	15	0	William Calhoon, . . .	1	0	0
John McCammon, . . .	0	15	0	John Finney,	0	10	0
Mary Fulton,	1	17	6	Joseph Wilson,	1	2	6

the period of Mr. Elder's decease, was a small log building near the church, used for meetings of session, and as a study by the pastor during the interval between the morning and afternoon service, and on week-days as a school-house. The "repairs" at this time consisted partly in the running up two board partitions, thereby creating a vestibule at each end, with the audience-room in the center. The partitions were of yellow pine, as was also the ceiling, which was placed in position at this time. The pews were left standing in the western vestibule, and were remaining within the memory of some of the present congregation. There was little uniformity in the Paxtang pews of that day, as each had been built by the family occupying it, and by their own architect. Two huge ten-plate stoves were placed in the long aisle, the smoke from which ascended through pipes to the loft, and made its escape as best it could through a small hole in the comb of the roof.

Mr. Sharon was a man of eminent piety, and was greatly beloved by this people. His pastorate covered a period of almost thirty-six years, and ended only with his life, April 18, 1843. During these years the gospel

Mary Rutherford, . . . 0	7	6	William Whitely, . . . 0	12	6
William Larned, . . . 1	0	0	David Stewart, . . . 0	15	0
James Stewart, . . . 0	15	0	Thomas McCord, . . . 0	15	0
Joshua Elder, . . . 3	0	0	Elizabeth Wills, . . . 1	10	0
Thomas Buffington, . . 0	15	0	Hugh Stephen, . . . 0	15	0
John Elder, 1	10	0	John Rutherford, . . . 0	15	0

of peace reigned, and little is left for the historian but to record the fact.*

My venerable friend, Dr. Hiram Rutherford, to whom I am much indebted for information relating to the "long ago," gives me these recollections of this devoted minister: "The tall, lank figure of Mr. Sharon was one of the fixtures and features of Paxtang, sixty years ago. His soft, white, delicate skin, blue eyes, dark hair, narrow chest—his soft, weak but clear voice, hacking cough, etc., marked him as one short for this world. Yet he was punctual in his duties, preached good, sensible sermons, attended all christenings, marriages, and funerals. With all odds against him, he lived his three score and ten, and at last was gathered to his fathers, ripe for the harvest, with eternal 'sunshine on his head.' His residence was in Derry, and he usually came up to Paxtang of a Saturday evening. In winter he wore a dark colored overcoat, with a moveable cape. His lower limbs were cased in velveteen (dark) overalls, or as then called, cherre-valles. Mounted on his chestnut sorrel horse, with riding whip in hand, and that hand and arm at an angle of forty-five, he moved over the road at a steady jog trot, mile after mile, a slender, gaunt figure, so unique, that he was recognizable as far

*Mr. Sharon preserved a full record of his ministerial acts—marriages, baptisms, admissions, and dismissions—which is printed in the Appendix to this volume.

away as he could be seen. At recess he staid in the log study house, generally alone, and in his passage thence to the church, he always carried his spectacles in his hand, greeting but few as he passed, with eyes bent on the ground before him. Then the loud call of Mr. Jordan would be heard, 'Mr. Sharon has gone in.' I have heard my father speak of Mr. Elder's passage under similar circumstances from the study house to the church. Mr. Elder was an austere man. As he emerged from the log building he carried in his hand a book, with his fingers among the leaves, and his eyes fixed ten feet ahead of him. With measured, deliberate steps, he looked neither to the right or left, and greeted no one on the way."

On October 1st, 1844, the Presbytery of Carlisle met at Paxtang. A call was placed in the hands of Rev. John M. Boggs, a licentiate of the Presbytery of Donegal. Mr. Boggs accepted, but asked that his ordination be postponed until the spring meeting, in order that he might attend the Theological Seminary at Princeton during the winter. His request was granted, and he was ordained April 9, 1845, and installed soon after as pastor of Paxtang and Derry. His pastorate was uneventful, and was dissolved on October 6, 1847.

The field was now vacant for a period of more than two years, during which time extensive alterations and repairs were made. The whole inside of the building was removed, the western door and the small window

back of the pulpit walled up, new shingles placed upon the roof, and a floor laid throughout the entire building, the halls and ceiling plastered, the pulpit taken down from its perch on the north wall, and a new one placed at a much lower elevation against the western wall. New pews of modern style and uniform character were built, and the old pulpit, pews, and furniture, which had been in use since Mr. Elder's time, were sold at public auction.

On September 28th, 1849, a call from Paxtang and Derry was placed in the hands of Rev. Andrew D. Mitchell, Paxtang promising three hundred dollars and Derry two hundred per annum. Mr. Mitchell accepted, and was ordained and installed April 10, 1850. Mr. Mitchell was a single man when he accepted these charges, but married a few years afterwards. Hitherto Paxtang had never needed a parsonage. Mr. Bertram lived near Derry on his farm; while Mr. Elder and Mr. Sharon, who had occupied the field for a century, were both practical agriculturalists and lived on their farms; and Mr. Boggs was unmarried. It now, however, became necessary to provide a house for Mr. Mitchell, and the present parsonage was erected, and was occupied by him during the remainder of his pastorate, which ended February 12, 1874. Near the close of Mr. Mitchell's pastorate the inside of the church was partly remodeled and arranged pretty much as it now stands.

In November of the same year (1874) a call was made

out for the Rev. William W. Downey by Paxtang, Derry having died out. Mr. Downey accepted, and was installed April 29, 1875. In 1878 this pastorate was dissolved, and the congregation for several years was acceptably supplied by the Rev. William A. West of Harrisburg.

On the 16th of June, 1887, having previously accepted a call, the Rev. Albert B. Williamson, a graduate of Princeton Theological Seminary, was ordained, and continues in the pastorate.

Intimately connected with Paxtang Church was the school which flourished from the earliest times down to the establishment of free schools in Dauphin county. It was never under the control of the church as an ecclesiastical body, but the same men who composed the congregation were the patrons of the school, and the building itself was the property of the congregation. It may therefore fairly be considered as an appendage of the church, and the old masters stood next in rank and dignity to the clergyman. Here flourished such men as Francis Kerr, Joseph Allen, Benjamin White, James Couples, Francis D. Cummings, and others celebrated in their day and generation as educators, and from whose instructions went forth many young men afterwards distinguished in every walk of life.

Originally the congregation owned a tract of twenty acres in the shape of a parallelogram, whose length was about three times its width. Nearly forty years ago a

portion of this tract was sold, leaving a square of six or eight acres, covered largely with forest-trees, among which are several giant oaks that were doubtless trees when Columbus landed on the shores of America. Near the center of the tract stands the church, the parsonage occupies the southeast corner, and between the two lies the graveyard. In early times no distinct limits were set to the burying-ground, and the people buried their dead anywhere, according to their fancy, in the clearing to the south and southeast of the church. Graves were seldom marked, and a few years obliterated all trace of them. As families became permanent and the number of these graves increased, more care was taken, tombstones began to be erected and lots fenced in. The want of uniformity, however, in these fences, and of regularity in the selection of lots, rendered the grounds very unsightly, as well as very difficult to keep clear of weeds and briars. This state of affairs existed until 1791-92, when the ground was inclosed by a stone wall, the greater portion of which is still standing. This wall does not by any means include all the graves of Paxtang. It did, however, surround all that were marked by tombstones or protected by fences. In 1819 a new roof was placed upon the wall; the contractor was Matthew Humes. The ground enclosed had very nearly all been buried over once, and some of it twice before the wall was erected. In course of time, therefore, it became impossible to dig a grave

without disturbing the remains of several of the unknown and forgotten dead. The old south wall was (then) taken down, and during the summer of 1852 the grounds were extended ninety feet, and the whole covered with wood, and so it stood until the summer of 1882, when the wall was again repaired, and a new roof of wood placed thereon.

This church building is the oldest house of Presbyterian worship in the entire State of Pennsylvania. It has seen the revolution of years carrying away the generations of men, their habitations and their churches. Although the benches and the desk speak of modern origin, yet the doors hang upon the solid posts in unison with the stone walls, and while as now the storms of a century and a half have left their marks, give no signs of speedy decay.

And now, my friends, after this summary of events transpiring in old Paxtang for one hundred and seventy years, let us go into yonder God's Acre, far older than the church itself. With our greatest American poet—Longfellow :

"I like that ancient Saxon phrase, which calls
The burial ground God's Acre ! It is just ;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust."

In my boyhood days there was over the entrance, on a semi-circular board these lines :

"Persons entering this consecrated ground are en-

treated not to walk or stand upon the graves or grave-stones—such to the living are sacred.”

Bearing this injunction in mind, we will simply look over the wall, for there is not a foot of ground where the dead lie not. To the left of the entrance and towards the north side are several generations of Elder; to the east rest the remains of Parson Elder of blessed memory,—in the northwest corner his sons Colonels Joshua and Robert Elder, both men of mark in the Revolutionary era. East from this, not far from the center, rest the remains of John Harris, the founder of Harrisburg; and near by those of his son-in-law, William Maclay, Senator from Pennsylvania in the First Congress of the United States. Close by and around the latter are those of his sons-in-law, Dr. John Hall and William Wallace. A little to the south of Elder’s grave rest the Montgomerys, one of the oldest families in Paxtang; and on a line with them and to the south are the remains of Andrew Stewart and his wife Mary Dinwiddie, sister of Governor Dinwiddie, of Virginia. They were the ancestors of the Reverend John Stewart, who, notwithstanding his early teachings by his Covenanter father, accepted ordination at the hands of the Established Church, returned to America under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, missionated among the Mohawks in the Valley of the Hudson, became a loyalist during the Revolution, and from him have descended several

of the most prominent personages in Canadian history. East of this line of graves is that of Thomas Rutherford, the ancestor of all the clan, many of whose descendants remain steadfast to the principles and worship of old Paxtang Church—and one of whom, [Abner Rutherford, who died September 2, 1890, aged 76] the sturdiest oak of all, has recently fallen in the battle-storm of life; while farther east are the remains of William Brown, to whom the United Presbyterians are indebted for bringing to this country those staid old Covenanters Dobbins and Lind. Between these are the remains of Captain Crouch, Captain Cowden, and a little to the south those of Robert Gray, Captain Brisban, General Michael Simpson, and other heroes of the Revolution who fought and bled in defense of liberty. Eight generations lie in that myrtle-covered graveyard, and yet they represent only a fraction of those who once worshiped in this place. The thousands who sought homes in the wide expanse of our glorious heritage, took deep inspiration here, and the influences for godliness which from this church have gone forth, will not be known until the Resurrection morn. This congregation may wander away, and this building pass into decay, but the teachings of the saintly men who have here gone in and out, will live on, *forever, AND FOREVER!*

While Dr. Egle was speaking, the wooden supports of the benches gave evidence of weakness, and an ominous cracking sound caused the people to arise very quickly. A witty western elder present notified the moderator that "It is evident that modern planks are not those of which Presbyterianism is made of." Later on, when the seats again broke, Moderator Stewart said: "We are bound to be descendants to-day."

Moderator STEWART. If you will leave those seats about five minutes, the carpenter will have them repaired, and everything made firm. There are some advantages in having planed boards; but I think our ancestors, who sat on slabs, sat on firmer seats. [Renewed laughter and applause.]

The audience sung a hymn, No. 575.

I love thy kingdom, Lord !
The house of thine abode,
The church our blessed Redeemer saved
With his own precious blood.

I love thy church, O God !
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

If e're to bless thy sons
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die.

For her my tears shall fall ;
For her my prayers ascend ;
To her my cares and toils be given
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield.
The brighter bliss of heaven.

Moderator STEWART. This is Paxtang's day, of course. We all understand that there were Presbyterians here, and they were noble people ; but they had neighbors, and those neighbors were most excellent people. It is well for us on this occasion to remember these neighbors, with whom they lived in peace, and whom they highly regarded. It was therefore deemed appropriate by the committee that something should be said of the Presbyterianism of this region outside of Paxtang ; and they have asked Rev. William A. West, the stated clerk of this Presbytery, than whom no more fitting person could have been selected to speak on this topic. Therefore, we will ask Rev. Mr. West to now address us on the subject of "Presbyterianism in this Region."

ADDRESS OF REV. WILLIAM A. WEST.

PRESBYTERIANISM IN THIS REGION.

The character of a church, of a community, of a people must necessarily be conditioned largely by the original make-up of that church, community, people; the character of their early leaders and the influences thrown around them during the plastic and formative period of their history.

It were to be expected that among a people with such antecedents as theirs, and having had a leadership such as that enjoyed by the early Presbyterians of this region, there would be found those excellencies and virtues which afford at once beauty and strength of character. Theirs was a Presbyterianism of a type quite distinctive—not liable to be neutralized and lost, but possessing power to perpetuate itself. They were men and women of clear views, which they held intelligently. They had strong convictions which made them ready to speak and to act, when occasion demanded, with decision and promptness. With them every principle and every measure had to be weighed in the balances of right and wrong, as held by them. This was the standard by which was fixed the seal of approval or disapproval. In the strength and manliness of their characters they would have scorned to recognize the easy-going doctrine of expediency, which

helps so many men over the rough places to-day in business, in politics, in religion. This regard for the *principle of right* constituted the groundwork of what is so often laid to their charge as characteristic *obstinacy*. They were obstinate. There is no denying this. But theirs was no mere willful obstinacy—obstinacy for the sake of obstinacy. It was the obstinacy of conviction ; and as such, it is a trait to be held in honor rather than reproach. The man who will contend for and is willing to suffer for what he deems right is the man who is worthy of admiration and confidence.

It was not without cause that these men with their families left their old homes. They had been subjected to wrongs and oppression which they hated and would not endure. It was with high aspirations and noble purposes they crossed the deep and endured hardships and privations and perils. There were homes to be made. There were priceless privileges, religious and civil, to be secured and enjoyed. There were rights to be sought and maintained. In the pursuit and prospect of objects such as these, they could “hope all things, bear all things, endure all things.” A people possessing such traits of character were well fitted to be pioneers in the settlement of a new country and to lay securely the foundations of civil and religious institutions that should prove blessings to them and their descendants.

On this occasion we would glance hurriedly at several

prominent characteristics, which marked the early Presbyterianism of this region, and which have left their trace behind them—their regard for *Education*, for the *Services of the Sanctuary* and for the *Word of God* and the *Standards of the Church*, their *Public and Patriotic Spirit*, and their *Conservatism*.

1. From the first it showed itself the earnest and steadfast friend, the zealous promoter and liberal patron of EDUCATION. Its ministers were educated men. To this we know of no exception. The people were intelligent, and were not content that their children should be without the opportunities and advantages of education. The newness of the country and their hardships and privations must not prevent this. As a rule the school-house was found hard by the sanctuary. Here the rudimentary branches of education and the Catechism were faithfully taught. Text-books were few, and far from perfect. But careful preparation and thorough mastery of whatever was undertaken were demanded. Thus was education in the true sense—that of drawing out and unfolding the mental and moral powers—secured. It was quite different from superficial skimming over a wide surface, and cramming to surfeit with the heterogeneous gatherings.

Nor were they satisfied that the advantages of the parish school alone should be enjoyed. Higher institutions of learning—academies—were established at

various points more than one hundred years ago.* On territory then, but no longer belonging to us, were

*In this connection the following may be interesting:

William Graham, son of William Graham, was born in Paxtang township, then Lancaster county, Province of Pennsylvania, on the 19th of December, 1745. His father, of Scotch parentage, came from the North of Ireland, as did his mother, whose maiden name was Susannah Miller. His early years were spent on the farm, but by dint of hard labor and perseverance, so characteristic of the Scotch-Irish youth of that day, he prepared himself for admission to the college of New Jersey, (now Princeton,) where he graduated in 1773. He taught in the grammar school connected with that institution, while studying theology under the tuition of the Rev. John Roan.

Among the papers of Rev. John Roan we have the following account:

“ Wm. Graham enter'd 10br. 23, 1767.

1768. Jan. 23-31, absent.

Ap. 2-25, absent.

May 1, abs't some days.

June 13, returned 8br. 2d.

Dec'r. 24, some days absent.

Lent to Wm. Graham Nov. 15, 1773 0:10:0

From the foregoing it would seem that as late as 1774, he was a stu-

dent of Mr. Roan's.

Mr. Graham, on the 26th of October, 1775, was licensed to preach by the Presbytery of Hanover, Virginia, to which locality his family had previously removed. When the Presbytery determined to establish

academies at Pequea,* Fagg's Manor, and New London, (afterwards Delaware College;) and on territory now belonging to us, at Harrisburg, Gettysburg, (Dobbin's Academy,) Carlisle, and Shippensburg—also at Hagerstown, Md., until recently belonging to us. But little less than one hundred years ago academies were established at Chambersburg, Newburg, (Hopewell Academy,) Bedford, and Cumberland, Md. For the last twenty years the latter two have not belonged to this Presbytery.

A little over a hundred years ago was founded by Presbyterians and located at Carlisle, Dickinson College—an institution which in point of character and influ-

a school for the rearing of young men for the ministry, they applied to the Rev. Stanhope Smith, then itinerating in Virginia, to recommend a suitable person to take charge of their school, upon which he at once suggested Mr. Graham. Prior to this a classical school had been taught at a place called Mt. Pleasant, and there Mr. G. commenced his labors as a teacher, and there we find the germ whence sprung Washington College, and the now celebrated Washington and Lee University of Virginia. Mr. Graham died at Richmond, Va., June 8th, 1799. He married Mary Kerr, of Carlisle, Pa., and by her had two sons and three daughters. His eldest son entered the ministry, but died young; the other studied medicine, settled in Georgia, and died about 1840.—*Notes and Queries.*

*The second oldest Presbyterian settlement in Lancaster county, Pa., was along the headwaters of Pequea creek, in Salisbury township. The congregation was organized in 1722, and was supplied by New Castle Presbytery. On October 13, 1724, Rev. Adam Boyd was the first ordained pastor.—*Samuel Evans.*

ence was well nigh, if not quite, the equal of Nassau Hall in the earlier days of these two schools of learning.

Moreover, the character of the people, the prominence of their leaders, the weight and influence of the church in this region, and the fitness of location, led the General Assembly, more than three fourths of a century ago, to turn their thoughts to one of the towns of the beautiful Cumberland Valley as a suitable place to locate its first Theological Seminary. Princeton, however, was too influential a competitor. It was the only competitor. But if Princeton carried off the palm and can boast that oldest and honored school of the Prophets, Chambersburg, her vanquished rival of that day, has now an institution for the education of the daughters of the church of which we may justly be proud.*

2. The Presbyterianism of this region has always been characterized by the great importance which it attaches to the *services of the sanctuary*. By our ancestors the preaching of the word was held in the highest regard. Hence, one of the first things they did when settled in sufficient numbers in any locality, was to "supplicate" Presbytery to send ministers to preach to them, to administer the sacraments, and, not unfrequently, to catechise their children. As soon as possible the settlement of a pastor was secured, and, with the permission of Presbytery as to location, a house of

*Wilson Female College.

worship was speedily erected. This was generally a log building, rudely furnished. But here the message of God was delivered in earnest and impressive words, and was eagerly received into good and honest hearts. More commodious and substantial buildings took the place of these log structures as occasion required and the pecuniary circumstances of the people improved.

Many of these early Presbyterians had to go six or eight miles to church. But the Sabbath found them regularly in their places. They came to listen not to a single discourse but to two, with an intermission of thirty minutes intervening. This intermission was quite an important feature. During it the people were assembled in groups about the spring, (for if possible a spring was selected as the place for locating a house of worship,) the simple lunch was partaken of, and conversation was freely entered into—sometimes devout, sometimes otherwise. But even when unwittingly the weather and the crops and family affairs and the affairs of other people's families became the absorbing topics of conversation, there was something very delightful in these comminglings and communings. The people were brought very near to each other. They were made to realize their oneness in relation to God, to his church, and to each other as a community. Thus there sprang up among them a strong bond of union, such as in many places is unknown in church life to-day.

At that early day preaching was almost the only

service enjoyed in the sanctuary. The weekly prayer-meeting and lecture had not yet come into existence, and Sabbath-schools were unknown. To this we know of but a single exception, that of a school established by Ludwick Haeker, just one hundred and fifty years ago, at Ephrata, Lancaster county. This school was kept open until the building in which it was held was taken for a hospital during the revolutionary war. The modern Sabbath-school had not as yet sprung into existence.) It was not until 1781 that Robert Raikes gathered together the ragged urchins of Gloucester, England, into a school upon the Lord's day, and paid a shilling a day to the female teachers employed to instruct them. There was no child's play connected with that school, and the shilling was well earned. The children were taught from 10, A. M., to 12, M. Then there was an hour's recess, after which they read a lesson and were taken to church. After church they repeated the catechism until 5, and were then dismissed with the solemn charge to "go home at once and quietly."

The introduction of the Sabbath-school into the United States dates back about eighty or eighty-one years. In the territory covered by the Presbytery of Carlisle one hundred years ago, and in which there was no Sabbath-school of any denomination, there are now between thirty and thirty-five thousand children collected *in the Presbyterian Sabbath-schools alone.* How

many there would be at the end of a year, if the schools were conducted after the manner of Robert Raikes' school, "deponent saith not."

But, although the Sabbath-school was then an institution unknown, the careful instruction and training of the children of the households and churches were by no means unknown. Faithful home instruction in the Shorter Catechism was the rule. Each Sabbath evening the high priest of the family assembled his household and heard it recited. And annually did the pastor, by his examinations, ascertain how well the home work had been done. This system of instruction caused the children and youth of the church to be well indoctrinated in the principles of our religion. Moreover, it made strong men and women, possessed of intelligence and imbued with sound principles, prepared to act well their part in church and society. A large proportion of the men thus reared in this region have shown themselves strong men—strong men in the business affairs of life, in the learned professions, upon the bench, and in public and political affairs, alike of the State and of the Nation. Were there none but the children of Christian families to be looked after and cared for, we should to-day, with all the light which observation and experience have thrown upon the subject, say that the old was better than is the new. But viewed in the light of the otherwise uncared-for multitudes, we regard the Sabbath-school as one of the greatest blessings, and

one of the most potent agencies for good known in connection with the Christian church. We rejoice in the work which is being accomplished by it.

3. Let us view our subject in a *doctrinal point of view*. The Presbyterianism of this region has always honored the word of God as of supreme authority in all matters of religious faith and practice. It has, at the same time, steadfastly held and firmly maintained the doctrines set forth in the standards of our church. This holds true not only in regard to periods of harmony and quiet in the church, but likewise in regard to the unhappy periods of discord and strife—and sometimes of division, too—which lie along the pathway of our history.

If we go back to the years called afresh to mind by this wonderful concourse of the sons and daughters of old Paxton* and Derry and Hanover, and the "English

*We write and we speak the name, Paxton. In all minutes and records, whether written or printed, of Presbytery, of Synod, or of General Assembly, from 1732 down to date we do not know of a single instance in which the name is not spelled Paxton.†

†Governor Evans, in his Diary of July, 1707, spells the word Peixtan; and in a road order of the Court of Quarter Sessions of Lancaster county in 1739 the word is spelled Paxtang, and likewise in an affidavit made before a justice in Lancaster in 1744. And in the petition to Rev. John Elder, dated September 26, 1754, the petitioners describe themselves as "inhabitants in the Township and Congregation of Paxtang." And in the deed of the church from Foster's heirs, the word is spelled Paxtang. At the same time authority is divided, some contending, with Mr. West, that the proper way to spell the word is Paxton. Those who

Presbyterian church of Harrisburg,"* and the descendants of the sturdy Presbyterians of this general region, we find the church, one hundred and fifty years ago, tossed upon the angry billows of a troubled sea—discordant, contentious, rent. We refer to the Old and New Side controversy. Then was the plow-shear of division most ruthlessly driven through the Old Donegal Presbytery and through her churches. Few indeed were the congregations in which it was not felt. Division prevailed in Upper Pennsborough (Carlisle) church, culminating in the settling of two pastors—the elder George Duffield and John Steel—men alike distinguished as lovers and defenders of the truth and lovers and defenders of their country. The same was true of Upper West Conococheague church, resulting in the organization of Lower West Conococheague church. East Conococheague church was rent, nor were her divisions healed until the beginning of the present century. In Adams county the divided state of sentiment led to the organization of Lower Marsh Creek and Round Hill churches on a distinctly New Side basis, by the Rev. Andrew Bay, a member of the Presbytery of New Castle. For a time three of the pioneer churches of Cumberland Valley—ever valiant in defense of the

delivered addresses spelled it both ways. Under these circumstances and believing the weight of authority to be in favor of Paxtang, we have followed it, except where the writers have insisted upon Paxton.—Ed.

*The corporate name of Market Square church.

faith of the Fathers—got, as it were, clear outside the Presbytery; and from 1742 to 1755 were served by the distinguished John Blair, of the Presbytery of New Castle. I refer to Big Spring, Middle Spring, and Rocky Spring churches. And how was it on this historic ground? For thirty years, commencing in 1745, Paxton church had her two places of worship—one on this spot, of hallowed associations and sacred memories, where we meet to-day; the other two miles northeast of this, long known as the “John Roan church.” No trace of any thing connected with it now remains except the resting place of the departed. The one was served by that noble man, John Elder, the other by that scarce less noble man, John Roan—both then in the vigor of early manhood. In like manner Old Derry church was divided—one portion clinging to Mr. Elder, the other to Mr. Roan. They, too, had their separate places of worship. But throughout this great schism in the church, which mainly grew out of differences of views and practises in regard to measures and methods connected with the services of the sanctuary and the worship of God, there was no division among ministers or churches upon doctrinal points. Both parties adhered to the standards of the church. Both parties were equally ready to subscribe the same declaration of their faith and to maintain and defend the doctrines of the church.*

*Thus the “Adopting Act” of 1729 (Records of Pres. Ch., p. 94)

In like manner the names of ministers of both parties are found appended to "The Formula wherein to subscribe and adopt the Westminister Confession of Faith and Catechisms,"* which prefaced the first volume of the

was received and accepted by the men of both parties, as was also the "Declaration" of 1736, in which adherence is declared to the Westminister Confession of Faith and Catechisms and Directory for Worship, without the least variation or alteration, and without any regard to the distinctions made in the "Adopting Act" between essential and non-essential articles.

And it is an interesting fact in history, to which special attention may properly be directed to-day, that this "Declaration," promulgated by the Synod of Philadelphia, in 1736, was the result of a "Supplication of the people of Paxton and Derry," calling attention to what they regarded a loop-hole in the Adopting Act of 1729, which admitted of a distinction between essential and necessary articles of the Confession, and those which are non-essential and unnecessary, (Records of Pres. Church, pp. 126, 127.)

*A formula wherein to subscribe and adopt the Westminister Confession of Faith and Catechisms.

I having seriously read and perused the Westminister Confession and Catechisms, doe declare, in the sight of God and all here present, that I doe believe, and am persuaded, that so far as I can discern and understand said Confession and Catechisms, they are in all things agreeable to the Word of God, taken in the plain and obvious sense and meaning of the Word, and accordingly, I doe acknowledge them as the confession of my faith, and doe promise, through divine assistance, forever to adhere thereunto.

I also believe the Directory for the exercise of worship, Discipline, and Government, commonly annexed to the Confession, to be agreeable to the Word of God, and doe promise to conform thereunto in my practice as far as in emergent circumstances I can attain unto."

Records of the Presbytery of Donegal. A *fac-simile* of which will be found in the History of the Presbytery of Carlisle.

If we come down one hundred years from the time of the great schism of the last century in the Presbyterian church, to the unhappy division, which in 1838 rent the church into the Old and New School bodies, we find the same thing holding good in regard to the loyalty of the Presbyterianism of this region to the standards of the church. Both parties were distinct and emphatic in their utterances concerning and firm in their adherence to these standards. No one questioned the attitude of the Old School party. And the Old School men put on record the following words concerning the New School brethren who went out from the Presbytery of Carlisle: "We are not disposed to call in question their orthodoxy."* And the New School Presbytery of Harrisburg, at its second meeting, held May 19, 1840, declared that its "members received and adopted the Westminister Confession of Faith and Catechisms, Larger and Shorter, as containing the system of doctrine taught in the Holy Scriptures." Moreover it emphasized this declaration by adding, "that no one can honestly subscribe these standards, or remain in the church after subscribing them, who is conscious of holding any opinions at variance with the system of truth therein exhibited." Had some of the present

*Records Pres. Carlisle, July 31, 1838.

members of the Presbytery of New York belonged to this body, they might have understood this action as a notice served on them to vacate.

And when, in the good providence of God the time came for considering and voting upon the basis of re-union between the two branches of the church, we find the Presbyteries of Carlisle and Harrisburg occupying substantially the same platform. In their desire for, and action looking to re-union, they were in advance of the general church. The Presbytery of Carlisle put the following words on record, (October meeting, 1867:) "We say from the depths of our hearts we desire re-union with the other branch; and we rejoice to know that we are coming closer and closer together on those great and glorious distinctive features of doctrine and polity which are embodied in the Confession of Faith. No other re-union than this is worthy the name of union. It would be but a union in form, and not in spirit. Alienations and divisions and jealousies would be the fruit of it." And the Presbytery of Harrisburg, at its October meeting put on record, the following as *its* action: "We distinctly protest against any formal basis for such an arrangement, other than an honest subscription to the Confession of Faith, such as was given by all officers of our church at the time of their ordination; and that we regard no subscription to our standards as fair and honest, which implies the acceptance of its articles merely for substance of doctrine, or

in any sense contrary to their appropriate historical significance, as opposed to Antinomianism and Fatalism on the one hand, and to Armenianism and Pelagianism on the other." Nothing stronger or more explicit than this could be desired.

And what I have said in regard to the loyalty of the Presbyterianism of the past in this region to the standards of the church, I may, with equal propriety, say of the Presbyterianism of the present. It is true that on that important question, "Do you desire a revision of the Confession of Faith?" which occupies the mind of the Presbyterian church to-day, there exists diversity of sentiment amongst the members of our Presbytery. There are those of us who would be well content that our standards should remain as they are. And there are others who would be glad to see changes made in the mode of stating important doctrines of our church, so as to obviate obscurity and remove the possibility of misunderstanding and misrepresentation. But whilst there exists this diversity of opinion upon the question of revising the Confession of Faith, honestly held and manfully expressed, *there is no diversity of sentiment in regard to the Confession of Faith itself, as containing the system of doctrine which we receive and hold and teach.*

4. Those who composed the Presbyterian church of an early day were distinguished for their *public and patriotic and fearless spirit.* The Presbyterianism of

this region, to a very large extent, furnished the men who stood for the defense of the colonists against the cruel attacks of the denizens of the forest. It may have been because of the undaunted courage of the early settlers, almost all of whom were Presbyterians, that they were located where they were by the authorities. Positive evidence of this may not be at hand; but the facts in the case furnish very strong presumptive evidence. The peace and quiet enjoyed by the non-combative Quaker and the phlegmatic German, whose homes had been allotted them further east, was at the expense of the hardy and brave Scotch-Irish Presbyterian frontiersmen. They stood as sentinels and guardsmen against the sudden and furious incursions of the treacherous and wily savages, incited and sustained, as they often were, by the unscrupulous Frenchman, whose hatred for the English knew no bounds. I apprehend that the noble characters and heroic deeds of these men are but illy understood and poorly appreciated by very many at the present day. The grievous and shameful wrongs which the red man has since been made to endure have rendered men oblivious to the wrongs and cruelties then perpetrated by him.

I honor the men who heroically defended their homes and their wives and their little ones. I honor the memory of the gallant Rev. Col. John Elder, for more than half a century pastor of this church and old

Derry. I honor the memory of his brave Paxton Boys. Whilst I deprecate the cruel scene of the Conestoga massacre, I am not, and cannot be, unmindful of the deceit and perfidy of its victims, and the cold-blooded murder of women and children committed by the "Stranger Indians," whom they harbored.

I honor the memory of the intrepid Rev. Capt. John Steel and the men of the Conococheague settlement who were enrolled under him for the defense of the community, and whose trusted rifles were found by their side when, on the Sabbath day, they frequented the sanctuary and listened to the messages of peace and salvation from the lips of their leader.

On the other hand, I confess I have but little patience with the man who, regardless of the facts of history or prompted by a spirit of hostility to Presbyterianism, speaks contemptuously or disparagingly of the men who acted so prominent and so noble a part amid the perilous scenes of that day. Fresh and fragrant may their memories live with us and with those who come after us.

When the time came, in the history of the colonies for resisting the wrong and oppression of the mother country, for proclaiming them free and independent States, and for maintaining their rights and securing their liberties, these same Presbyterians were found in the forefront; and throughout the conflict they played no unimportant part. For a full century before being

transplanted to the virgin soil of America, the Presbyterianism which found its way to this region had been trained in the hard school of experience to hate wrong and oppression. The church polity under which its people had been reared made them the natural foes of usurpation and the friends and advocates of human rights. Its system of government taught the right of representation in the church; and, by parity of reasoning, in civil government, as well.

There is an interesting fact in connection with the history of our Presbytery and of our country which it seems fitting here to state. One hundred and twenty-one years ago this Fall the Presbytery of Donegal ordained and installed one of its licentiates, born and reared within its bounds, as pastor of Rock River and Poplar Tent churches, North Carolina. This man was one of the first to raise his voice in the interests of the wronged colonists; and he was one of a committee of those who framed the famous Mecklenburg Declaration, which preceded the Declaration of Independence by one year, and embodied its principles. I refer to Dr. Hezekiah James Balch.* (The committee was

*Mr. Balch was licensed, ordained, and installed by the Presbytery of Donegal, though we are told in Sprague's Annals, upon the authority of Rev. Wm. H. Foote, D. D., that he was licensed by the Presbytery of New Castle and ordained by the Presbytery of Hanover. The written records of the Presbytery of Donegal show Drs. Foote and Sprague to be in error.

composed of Dr. Ephraim Brevard, Rev. Hezekiah James Balch, and William Kennon, a lawyer of Salisbury.)

5. The Presbyterianism of this region was distinguished for possessing in a large measure what might be termed progressive stability—*sound conservatism*. There were no more steadfast and, at the same time, energetic and resolute people any where to be found. They have left a lasting impress in the way of sound wholesome conservatism. Their descendants may be regarded as occupying an important position, and holding an important trust as regards alike our church and nation, whether viewed in the light of the present or the future. They are sometimes charged with being slow to accept what are termed advanced ideas and adopt new and untried measures.

There have even been loud whisperings of such imputation upon the floor of our highest church judicatory. But honoring, as I do, the memory of the departed, and admiring the sterling virtues of their descendants, I repel the imputation as uncharitable and unjust. Recklessly cutting loose from the tried and known, and boldly launching out into the untried and unknown, do not necessarily mean progress. It may bode no good, and there is a possibility of retrogression. “*Festine lente.*”

As I look over this land of ours to-day, with all its

possibilities—as I ponder its strength and its weakness, its promises and its perils—as I mark the tendencies of the times in sociology, in politics, (or government,) and in religion—as I scan the gathering and churning, and concentrating of the contending elements, I am persuaded of a great need of true conservatism; and I do not hesitate to express the firm conviction that among the most influential and powerful conservators of our free institutions, civil and religious, and standing in the foremost rank, are the men whose characters bear the impress of the early Presbyterianism of this region. Our forefathers who settled here did not all remain. Many of them pushed westward just as rapidly as treaty stipulations with the aborigines permitted. The children of old mother Presbytery of Donegal, with their worldly all on pack horses, followed the Indian trail or traders' path across the mountains, and in the name of the Lord took possession of Western Pennsylvania, and their descendants hold it to-day. Thence onward they pushed, joining the ever-flowing stream from the parent source, until they are everywhere to be found throughout the great central west and south-west. In like manner the tide of emigration flowed southward. Why, the old Presbytery of Donegal collected into congregations her sons and daughters, and settled pastors over them in Maryland and Virginia, and even extended her motherly care to those who had found homes in North Carolina.

Tennessee and Kentucky in like manner, received their quota of this leavening element.*

In all these sections of country, occupied largely by the descendants of those who are our ancestors as well as theirs, the type of our early Presbyterianism has been preserved. Its features, alike as to doctrine and polity, remain unchanged.

Wherever Presbyterianism of the Scotch-Irish type is found it stands for law and liberty. It combines in one the ideas of true conservatism and genuine radicalism. It stands as a mighty bulwark against a false radicalism which will not brook curb and restraint; and at the same time is the uncompromising enemy and the steadfast opposer of everything that partakes of the character of usurpation of power, or infringement upon the rights of the people, whether in matters of church or State.

May we not then truthfully say that from this great center has gone out over a large portion of our land a conservative influence, which, under God, may, at least, prove a potent element in saving us alike from the whirlpool and the rock?

*About one hundred and ten years ago those in Tennessee were joined by the godly and patriotic Dr. Hezekiah J. Balch. After leaving North Carolina he spent four years as pastor of Tom's Creek (Emmitsburg) church. This church belonged to our Presbytery until the re-union in 1870. From Tom's Creek Dr. Balch went to Tennessee, where he engaged actively in pastoral and educational work. He was the founder of Greenville College, Tenn.

Moderator STEWART. We have here persons who trace their Scotch-Irish ancestry through their children; and there are some, perhaps, whose Scotch ancestry was largely Dutch. But we have some genuine specimens here to-day. It is exceedingly gratifying to me to know, and I have no doubt it will be to you also, when I tell you that the granddaughter of Rev. John Elder, the second installed pastor of this church, is present to-day. For reasons, which she does not even care to explain, she will not appear upon this platform, much as we would like to have her—Mrs. Sarah Doll, whom many of us know, and know to love and honor.*

It is also interesting for me to say that the grandson of Nathaniel K. Snowden, the third pastor of this church, who was ordained and installed pastor in 1793, is present with us; and General Snowden has very kindly consented to speak to us for a few moments. It therefore gives me great pleasure to introduce Major-General George Randolph Snowden, of Philadelphia. [Applause.]

*Mrs. Doll is the oldest member of the Market Square church, having united with that church in 1827.

ADDRESS OF GEORGE R. SNOWDEN.



THE FAMILY OF NATHANIEL R. SNOWDEN.

Mr. MODERATOR, LADIES, AND GENTLEMEN: I thank you sincerely for the opportunity, alike a privilege and a pleasure, of being with you on this delightful day to celebrate this most interesting occasion. I am here for the first time, a stranger among you, and I am almost inclined to think, in view of my invitation and of the fascinating incidents connected with this spot, narrated by your distinguished historian, Dr. Egle, and others, that no one not personally known to you, is of much importance at this celebration unless he had a grandfather! [Laughter and applause.] Having had a grandfather, for sometime connected with Paxtang, I am happy to say, in its early days, and through my connection with him being invited to join you in commemoration of the past, I suppose that I can in no other way interest you so much as by briefly referring to him and his family.

Born in Philadelphia, on the 17th January, 1770, Nathaniel Randolph Snowden was a very young man when he came to this congregation in 1792, and ministered to the spiritual wants of your hardy and pious ancestors. He was one of the five sons of Isaac Snowden 2, all of whom graduated—Nathaniel R. in 1787—

at the college of New Jersey, at Princeton, and four of whom became ministers of the Presbyterian church, one of them, Gilbert Tennant, who settled at Cranbury, N. J., being most distinguished as a pulpit orator. They were all fine scholars; and of Nathaniel it is said, that he was as familiar with his Greek as with his English Testament, using it constantly in his private reading. As was usual in those early days, when capable teachers were few, education always being a matter of peculiar importance with Presbyterians, he taught the classics and other polite learning at Carlisle, Lancaster, and, later in his days, at Franklin. He was a man of fervent piety and great faith. His diary for a period of some years, now extant, shows boundless trust in his Creator, and warm and constant appeals to the Throne of Mercy. Spending his life in the service of his God, he passed away at Freeport, Armstrong county, the home of his son, Dr. Charles Gustine Snowden, in 1850.

He was married on the 24th May, 1792, to Sarah, daughter of Dr. Lemuel Gustine, who served as assistant surgeon in the war of the Revolution, and at the surrender of Forty Fort acted as aide to Colonel Denison, and as such signed the treaty. Escaping with his family from the massacre of Wyoming, Dr. Gustine fled down the Susquehanna on a flat boat, landing at Harris' Ferry. His daughter Sarah was, it is believed, at the time of her death, in 1852, the last survivor of that dreadful event. Of their five sons, the oldest, Dr.

Isaac Wayne, became elder of the church at Silver Springs, and the youngest, James Ross, member of the first session of Alexander church, Philadelphia.

Isaac Snowden 2, his father, was an original elder of the Second Presbyterian church of Philadelphia, well known as one of the substantial fruits of the great Whitefield's labors. With that congregation, since the formation of it in 1733, his family and descendants by name have, without a break, kept up their connection, only one other, the well-known Hodges, having done the same. With the famous Witherspoon and others, he was a member of the committee which reported the draft of the Constitution or Form of Government of the Presbyterian Church in the United States. Treasurer of the city and county of Philadelphia, he fled on the approach of Lord Howe, after the defeat of our forces at Brandywine, and my cousin, Col. A. Loudon Snowden, now Minister to Greece, has the venerable clock in which he hid the public funds to escape the scrutiny of the enemy. Among other stations which he filled, he was a commissioner to sign and issue Continental currency. His remains were buried at Old Middletown church, Delaware county, where Nathaniel R. for some time was settled, and on his tombstone, in the old-fashioned way, are inscribed enough civic and religious virtues most amply to endow, had they been wisely distributed, his descendants to the present day.

Isaac Snowden was president of the board of trustees

of Princeton, with which his family was long honorably and prominently connected. His wife was daughter of the Rev. Samuel Finley, S. T. D. Glasg., graduate of the celebrated Log College, and from 1761 to '66, the time of his death, president of Princeton. Four of President Finley's sons were gallant officers in the Revolution, and two of them original members of the Society of the Cincinnati of Pennsylvania.

Isaac, the second, was the son of Isaac, the first. The latter was an elder in the First Presbyterian church of Philadelphia, and his father, John, born there in 1684, was the first elder ordained in Pennsylvania, perhaps in the United States. The wife of Isaac, first, was a daughter of Nathaniel Fitz Randolph, from whom my grandfather took his name, who started the subscription paper to erect the college at Princeton, and gave the ground upon which was built Nassau Hall.

Thus I have briefly told you something of the family of your former pastor, and I think you will admit that it bears a very cerulean hue. In its devotion to Presbyterianism it is fit to rank with the congregations which, one after another, have worshiped at Paxtang. You may well be proud of the history of this old church, and of the valiant men and pious women who have made it celebrated. Many went forth from this place, as we have been so entertainingly told, to other States and territories, there to build up and spread the Presbyterian faith, many to obey the call of their country,

and offer up their young and vigorous lives for the freedom of themselves and their children. The old grave-yard hard by is eloquent with the names and deeds of your sturdy ancestors, who, true to their race and the teachings of their religion, had rather die free-men than live slaves to a power which they and their forefathers in Scotland and the north of Ireland, even in England itself, had long had reason to dread and to oppose. We have just heard with the greatest interest how conspicuous in other parts were members of this very congregation in first proclaiming to the world the right of self rule, and the need to throw off the iron hand of the oppressor. In fact, we have the authority of Washington himself, than whom none knew better, to assert that without the Presbyterians the Revolution would have been a failure. It is not too much to say that the principles of Presbyterianism are identical with our liberties, and that the Constitution of our country has drawn largely from the form and theory of government of the Presbyterian Church. As the part taken by Presbyterians was so essential in securing independence, so it may be predicted that the voice of the true Presbyterian will be heard, and the arm of the staunch Presbyterian will be felt in all contests hereafter for civil, political, and religious liberty.

May you have many happy re-unions of this kind in ages to come, and may your posterity have reason to believe you worthy to have held the great trusts

which have been put in your hands, and that you have not been degenerate successors of the noble men and women who have gone before. [Loud applause.]

Moderator STEWART. We have some more of them—I mean descendants of Paxtang ancestors; but we will give them to you this afternoon. We will not give all the good things at once.

It has been the custom (so I am told) for fathers, when the boys grew up and needed a farm for themselves, to move out west. I am told that that was the habit of many of our Scotch ancestors, because their farms were too small to admit of their large families settling down around them. While that might have been the case in reference to them, from an agricultural point of view, from an ecclesiastical point of view it is not their case. They had all their children settled around them; and we are going to hear from some of the representatives of these children to-day. It so happened that the territory was large enough which was originally given to the Paxtang church, a territory something like twenty miles long by eight miles wide, reaching from the Conewago hills, below Middletown, up above Dauphin, and from the Susquehanna to the Derry church; it so happened that the territory was large enough to accommodate a very large number of churches. It has been possessed by the Presbyterians and other sister denominations, and we have to-day twelve of the churches occupying the territory which

was formerly occupied by the Paxtang church; and we are going to hear from the descendants of the Paxtang church in the order of their organization, taking the youngest first, and then proceeding by proper gradation to the eldest. We will therefore hear from the pastor elect of Olivet Presbyterian church, of Harrisburg, one of the most recently organized of the Presbyterian family, Rev. Mr. Cochrane. [Applause.]

FROM THE CHURCHES.

ADDRESS OF REV. ROBERT COCHRANE.

MR. MODERATOR, BRETHREN, AND FELLOW-WORKERS FOR THE TRUTH: This is an occasion not only notable, but one of peculiar interest. It is a family gathering. We to-day, as it were, gather around the board of the old homestead; here to think and to talk about things interesting, and things which we cherish in our hearts. We look back for the things retrospective, and look forward for the things prospective. We take a glance at history made, and think of history yet to be made. The mother church has come with a long line of bright deeds; and the children come here to-day to cheer the mother-heart with progress made, with battles fought, and with victories won. We are here to-day then as a family, and it has been accorded to the baby to make the first report. [Laughter.] And I stand to-day with appreciation of the honor of representing the baby. [A laugh.]

The history of Presbyterianism dates back many years in the east end of Harrisburg. As early as 1874-5 an effort was made to organize a Presbyterian church. A Sabbath-school was carried on with a membership of one hundred and twenty-five; a weekly prayer-meeting was held, and there was regular preaching by a former

pastor of the Paxtang church, Rev. Mr. Downey. The work prospered so that commissioners were elected to make application to Presbytery for the organization of a church; but on account of the lack of a suitable building the effort failed. For a number of years Presbyterianism was dormant on the hill; but I think about ten or eleven years afterward a cottage prayer-meeting was started in the east end of Harrisburg by Rev. Dr. Chambers, of Pine Street church. This continued for a time, but after a few months was abandoned. Shortly afterward a prayer-meeting was started under the auspices of what was called the East Harrisburg Cottage Prayer-Meeting Association. The prayer-meeting prospered, and soon a wider field was necessary for the work, and a Sabbath-school was started. The Sabbath-school grew from the first, and it was not long until there was a demand for still larger work. Regular preaching was again secured, and the work continued with unabated interest until it was thought wise by many to apply to Presbytery for a church organization. Such application was made, and on October 15th, 1889, the Olivet Presbyterian church of Harrisburg was organized by the committee, Rev. George S. Chambers, D. D., Rev. George B. Stewart, Hon. Francis Jordan, Mr. Gilbert M. McCauley, and Dr. J. A. Miller. Thirty-one members were received, twenty-six on certificate and five on confession of their faith. The following were elected elders: Governor James A. Beaver, Mr. Jacob K.

Walker, Mr. William S. Shaffer, Mr. Charles S. Steele. Some time afterward, at a congregational meeting presided over by Rev. Dr. George S. Chambers, the following were elected deacons: Mr. A. LeFevre Groff, Mr. William H. Shaffer, and Mr. Frank H. Erisman. At the same meeting the following were elected trustees: Mr. John Sharman, Mr. John S. Frazer, Mr. Isaac D. Culmerry, Mr. William J. George, Mr. William Palmer, Mr. Henry J. Sampselle, Mr. Charles S. Lingle.

The nucleus of the organization came from many different churches,—Paxtang, Market Square, Pine Street, Westminster, Covenant, and many others. My attention was called to the fact that the thirty-one members that constituted the church at its organization came from seventeen different churches. It is too soon to give you much of history, because it is yet to be made. The progress of the church has not been all that was anticipated, but growth has been made. I need not go into detail. You are familiar with the church's history from the beginning. You have looked with a kindly interest upon our work. We pray that in the years to come it may have a strong and healthy growth, and that it may live on long after we have passed away. May Olivet always have a place in your hearts and your prayers, and be a sturdy and faithful promoter of the cause of Christ and Presbyterianism in this part of the kingdom. [Applause.]

Moderator STEWART. I knew that I would have plenty of opportunities to-day to correct any mistakes I might have happened to make in the early part of the programme. Instead of twelve churches, Paxtang and her nine daughters occupy the field.

We will now listen to the Rev. John L. McKeehan, who is the pastor elect of the First Presbyterian church at Steelton.

ADDRESS OF REV. JOHN L. McKEEHAN.

Mr. MODERATOR: It is not often that I am satisfied to limit myself to five minutes; but I am to-day, and I can say, I think, in less time, all that is to be said about the new station at Steelton. What I have to say is already printed, and the credit is due to Bro. McGinnes; and I simply give you a few points, learned mainly from his article.

On June 25, 1882, Rev. William A. West, pastor of the Westminister church of Harrisburg, preached to a small congregation in Reehling's Hall. It was then and there discovered that the few Presbyterian families of the town of Steelton were desirous of having services regularly, if such an arrangement could be brought about. Mr. West consulted with the pastors of the Pine Street and Market Square churches. They decided to have preaching regularly every Sabbath afternoon. Rev. George S. Chambers preaching on the 2d of July, and Rev. Dr. Thomas H. Robinson on the Sabbath following.

Whenever an opportunity was afforded, ministers visiting the city and the pastors of the churches in some of the towns in the vicinity were called upon to preach.

These, with the services of the city pastors, enabled the congregation to be supplied every Sabbath.

On the evening of September 27th, 1882, a meeting of the congregation was held at the residence of John W. Davis, for the purpose of electing officers for the Sabbath-school.

The result of the election was as follows: Superintendent, L. E. McGinnes; Assistant Superintendent, Charles P. Baker; Secretary, James F. Newlin; Librarians, Frank T. McElroy, J. W. Davis; Treasurer, William Neely; Teacher of Infant Class, Mrs. L. E. McGinnes.

The first session of the school was held on Sabbath afternoon, October 1, with fifty pupils.

About the time of the organization of the Sabbath-school, cottage prayer-meetings were instituted. These meetings were held regularly each week until the occupancy of the new church.

In the early part of April, 1883, arrangements were made whereby the Rev. W. G. McDannold, pastor of the church at Middletown, devoted part of his time to the work at Steelton. He began his labors on Sabbath afternoon, April 15.

In April, 1884, he severed his connection with the Middletown church and the Steelton congregation, to assume the pastorate of a church in Kentucky.

Rev. John H. Groff, who was then supplying the pulpit of the Seventh Street church, Harrisburg, was

asked to divide his time between this church and Steelton. He entered upon the work soon after the departure of Rev. McDannold.

Up to October 13, 1884, the congregation worshiped in Reehling's Hall. This hall is not situated near the center of the town, therefore it was important that a more desirable location be obtained. Accordingly the hall of the G. A. R. was secured, and services were first held there on the above date.

The congregation and Sabbath-school gradually grew in numbers, and with their growth the desire for and necessity of a church building became stronger. The liberal promises of assistance on the part of kind friends in Harrisburg and elsewhere made the way clear for the erection of a building, free of debt.

On the evening of June 11, 1885, it was decided to proceed at once to break ground for the new church. Lots had been secured in the meantime from Henry Kelker.

The contract for the erection of the building was awarded to J. Coder, who began the work on Tuesday, June 23, 1885. Smith & Warner, of Harrisburg, submitted the design which was adopted.

The corner-stone was laid with appropriate ceremonies on the evening of July 16. Rev. George S. Chambers, presided. Rev. J. A. Crawford, D. D., of Chambersburg, and Rev. George Wolfe, pastor of the M. E. church, Steelton, delivered short addresses.

Immediately after the laying of the corner-stone, the organization of the church was effected in Central Hall, where the congregation worshiped a few months prior to occupying the church. Rev. George B. Stewart, presided. Rev. Dr. Thomas H. Robinson, of Allegheny City, preached the sermon. Twenty-four persons joined by letter and three on confession of faith. The following officers were elected: Elders, Charles P. Baker, Lemuel E. McGinnes, Frank T. McElroy, and John W. Davis; Deacons, W. A. Miller, and Samuel G. Spangler; Trustees, W. A. Miller, Charles P. Baker, Dr. J. D. Becker, Lemuel E. McGinnes, John A. Murphy.

The new church edifice was solemnly dedicated to the worship of God on the evening of October 5, 1885.

The following ministers took part in the services: Rev. George B. Stewart, Rev. George S. Chambers, Rev. T. J. Ferguson, Rev. W. A. West, Rev. W. A. McCarrell, Rev. J. J. Pomeroy. Rev. George S. Chambers presided, and Rev. George B. Stewart, preached the sermon. Since this time the congregation and Sunday-school have steadily grown in size and regularity of attendance.

On the 5th of July Rev. John H. Groff was released from his pastoral work, to devote his entire time to the work at Middletown, where he has since been laboring. This, in brief, is the history of the first Presbyterian church at Steelton, so far as the facts have been obtained by me. [Applause.]

Moderator STEWART. That history ought to be completed by saying that the Rev. Mr. McKeehan has been called, and accepted the call, and will probably be installed within a few weeks.

The Harrisburg Westminster church will be represented by the Rev. George S. Duncan, who will now address us.

ADDRESS OF REV. GEORGE S. DUNCAN.

Mr. MODERATOR AND FELLOW WORKERS FOR THE MASTER: This great gathering brings to our minds vividly the words of our Saviour about the mustard plant—from a tiny little seed a great tree comes forth. As we look back to-day over a century and a half, how wonderfully have our Saviour's words been fulfilled; for, during these long years, good men and women planted the seed in the souls of men in this beautiful valley, until the increase, after one hundred and fifty years, has attained such magnificent proportions. And true, indeed, the church has been bearing seed which has been scattered far and wide in counties and in States the nation o'er. What a grand illustration this gives to us all, how the small things can become, and do, the mighty and the great things; how seed planted in the name of the Master, may afterwards flourish and bring forth much fruit long after we have been gathered to our fathers. What a grand inspiration it gives us to go forth and do what we can, no matter how small the amount of work to be accomplished, or whether we survive until the gleaning time. We are only to plant the seed, and it will become in due time a great tree.

I am to speak a brief word for a seed planted by Paxtang, viz: the Westminister seed in Harrisburg. In

the year 1866 a little Sabbath-school was started in the northwestern part of that city, manned and governed chiefly by the Young Men's Association. The little Sabbath-school gathered impetus and strength year by year, until 1872, when it was thought desirable to put it under the care of Pine Street and Market Square. Those two churches felt also that some preaching should be provided for the people living in that section. So my beloved predecessor at Westminister, who is present to-day, the Rev. William A. West, was secured, and he labored there from 1872 until April of the present year. The little Sabbath-school organization was followed by a church organization in 1873; and steadily from that period, under his heroic and noble, and self-sacrificing work, the seed has grown there until to-day there are about one hundred and thirty-two members, a Sabbath-school of about four hundred, two Christian Endeavor associations, a woman's organization, and other associations doing work for the Master. So Westminister may be called a granddaughter of Paxtang, this relation being held through the Market Square and Pine Street churches, and I am sure that I represent the granddaughter, Westminister, to-day, when I bid good cheer to the grandmother Paxtang. May she see many happy, joyous birthdays, and, as in the past, so in the future, may she often have reason to take pride in her children, her grandchildren, and her great grand-

children, and so on through countless generations.
[Applause.]

Moderator STEWART. The Harrisburg Covenant church is represented in the person of its pastor, Rev. I. Potter Hayes, who will now address us.

ADDRESS OF REV. I. POTTER HAYES.

MR. MODERATOR, LADIES, AND GENTLEMEN: It affords me pleasure to come before you this afternoon. What I shall have to say will be purely historical, and I have gathered most of it from the records of the church which I represent.

At a meeting of the Presbytery of Carlisle, held in the Big Spring church, Newville, Pa., April 11, 1866, a committee was appointed to visit Harrisburg, and if the way be clear, organize a Second Presbyterian Church in this city. That committee consisted of Rev. James Harper, D. D., Rev. J. C. Bliss, Rev. S. S. Mitchel, Rev. A. D. Mitchel, and Ruling Elders, H. M. Graydon and James Elder. All the members of this committee, except Rev. J. C. Bliss and James Elder, met for this purpose on Saturday, September 8, 1866, at 4, P. M., just twenty-four years ago on the 8th instant. The committee organized for the discharge of their duties by appointing Rev. James Harper, D. D., as chairman, and Rev. A. D. Mitchel as secretary.

After prayer for Divine direction and blessing, certificates of dismissal and recommendations were presented to the committee by several persons, with a view to their being formed into a new organization. Dr. John Curwen, Mrs. Martha P. Curwen, Annie Stuart, Mary Stuart, Mary McCollum, and Eliza M. Todd,

presented letters from the Presbyterian Church of Harrisburg, Dr. Graydon B. Hotchkin and Mrs. Sara I. Hotchkin presented letters from the Presbyterian Church, of Middletown, Delaware county, Pa., and Miss Margaret Carriday from the Presbyterian Church of Letterkenny, Ireland. These certificates being found in order, it was resolved by the committee that the nine persons named be and are hereby constituted into a church, to be known by the name of the Seventh Street Presbyterian Church of the City of Harrisburg, to be connected with and under the government of the Presbytery of Carlisle, Synod of Baltimore, and General Assembly of the Presbyterian Church in the United States of America.

The little church being thus organized at this same meeting, unanimously elected Dr. John Curwen to the office of ruling elder, and on the following day, Sunday, September 9, he was ordained and installed in conformity with the Presbyterian form of government.

Through the preservation and guidance of an all-wise Providence, Dr. Curwen, the first ruling elder of the church, is not only still with us, but has been during all these twenty-four years an active officer and generous supporter of the church.

A church edifice was erected for the new congregation when the church was organized.

A Sunday-school was also opened soon after the church was organized.

After its organization in 1866, the church was served successfully until 1868 by Rev. Stephen W. Pomeroy, Rev. A. C. Smith, of Galena, Ill., and Rev. W. A. Macatee, now of Madison, Wisconsin.

In the spring of 1868, Rev. Charles A. Wyeth, removed from Huntingdon to Harrisburg, Pa., and began his ministry in this church as stated supply. This continued for about two years. When a meeting of the congregation worshiping in Seventh Street church was called to meet March 5, 1870, for the purpose of taking into consideration the propriety of calling a Pastor, and if the way be clear, to enter into such an election. The meeting was opened with prayer by Rev. A. D. Mitchell, who acted as moderator, Dr. John Curwen serving as clerk. At this meeting the congregation unanimously agreed to call Rev. Charles A. Wyeth to be their first regular Pastor, (at an annual salary of \$300, payable in January, April, July, and October.)

Dr. John Curwen was also appointed as commissioner to carry up the action of the congregation to the next meeting of Presbytery. Rev. Wyeth, who had been licensed by the Presbytery of Carlisle in October, 1840, served the Master as a licenciate all these years. That the call might be properly put in his hands by the Presbytery, and be accepted by him, it was necessary that he be ordained. He was therefore ordained by the Presbytery of Carlisle June 15, 1870, and duly installed as pastor of this church on the twenty-sixth of

the same month. This relation continued until June 12, 1883, when it was dissolved by Presbytery. Immediately after this Rev. J. H. Groff, then a member of the Market Square Presbyterian church, now pastor of the Presbyterian church of Middletown, took charge of the Seventh Street church as a stated supply, serving it very acceptably until the spring of 1886. After Mr. Groff left, Rev. Matthew Rutherford, a student from Allegheny Seminary, came and ministered to the congregation during the summer of 1886. From that time until the present pastor took charge of the work, the church was served by various supplies.

In September, 1881, in view of the fact that the pastor and Dr. John Curwen constituted the session of the church, and that Dr. Curwen was about to remove to Warren, Pa., having been elected superintendent of State Lunatic Hospital at that place, it was judged expedient that a meeting of the congregation be called for the purpose of electing two additional elders. Such a meeting was called, and met September 25, 1881, and elected to that office Messrs. John S. Olsen and John M. Stewart. On the following Sabbath, Mr. Stewart was solemnly ordained and installed, Mr. Olsen declining to accept the office. The session continued in this way with Dr. Curwen at Warren, and Mr. Stewart in Harrisburg, till the autumn of 1887, when a congregational meeting was called, and met October 19, 1887, at which Mr. W. M. Wolfe, was unanimously elected to the office

of ruling elder. Mr. Wolfe was solemnly ordained and installed on Saturday evening, November 5, 1887.

The little church which was organized with nine members, has during these twenty four years, received into church fellowship, eighty-seven on profession of faith in Christ and eighty-nine by certificate of dismission and recommendation, making a total of one hundred and seventy-six, fifty-two of these have been received since my association with the church. Since the organization of the church nineteen persons have died while being communicant members, seventy-seven have been dismissed, expelled, and withdrawn, thus leaving the present membership eighty.

In giving a historical sketch of this church it is impossible for me to speak as minutely concerning what was done before my connection with it as I can concerning what has been done since. And possibly the history of the near past will also be of more interest to you. When I first saw the church the ceiling and walls were stained and cracked, with here and there pieces of plastering broken out. The painting was soiled and defaced and the blinds tattered and torn. No carpet was on the floor except a well-worn strip in the aisles and around the pulpit. The gas fixtures were two small to properly illuminate the little room, and the organ was not only too small, but nearly worn out. All these defects were remedied very largely through the efforts of Mr. John Loban before the close

of 1888. The unsightly walls were neatly papered and painted, the floor covered with a beautiful carpet, the old blinds and gas fixtures replaced by new ones, and instead of the old organ the new one which we now have was purchased.

Sometime about the close of 1888, Dr. John Curwen, who owned the church on Seventh street, and the ground upon which it stood, transferred his right and title to the Presbytery of Carlisle. Not long after this transfer was made the Presbytery appointed a committee consisting of Dr. John Curwen, Messrs. James McCormick, and Gilbert M. McCauley to select a new site for the church, and if the way be clear, dispose of the old property and purchase a new one. In accordance with the action of the Presbytery, Dr. Curwen, acting for the committee, purchased our present lot, which for size, beauty, and location is second to none in Harrisburg. This lot, costing \$7,500, very largely through the generosity of Dr. Curwen, is practically paid for.

Our chapel has been removed to this new site and refitted for the second time during three years.

On September 8th, 1889, the church was re-dedicated, it being also the twenty-third anniversary of the church. Rev. W. C. Cattell, D. D., a former pastor of Pine Street church, and Rev. Thomas H. Robinson, D. D., a former pastor of Market Square church, were both present on this occasion and took a very important part in the services.

On August 11th, 1889, a congregational meeting was held, in which it was decided to change the name of the church from "The Seventh Street Presbyterian Church of Harrisburg, Pa." to "The Covenant Presbyterian Church of Harrisburg, Pa." At this meeting the congregation also unanimously elected Messrs. John James Craig and Samuel H. Garland to the office of ruling elder. Both of these men were ordained and installed on the evening of September 8th, 1889, Drs. Robinson and Cattell assisting the pastor in this service.

During this summer a neat fence has been placed around the lot, which adds very greatly to its appearance.

I may add further that the outlook of the Covenant Presbyterian church is certainly bright. The western end of Harrisburg is growing rapidly, and we look forward to the time when she shall be staunch in her Presbyterian belief, and vigorous in her Presbyterian strength; and she sends to you, her blood relation, if I may so call it, and to all her relations the heartiest greetings. [Applause.]

Moderator STEWART. Now we will hear from the Pine Street Presbyterian church, of Harrisburg, in the person of Rev. George S. Chambers, D. D., the pastor.

ADDRESS OF REV. GEORGE S. CHAMBERS, D. D.

MR. MODERATOR, LADIES, AND GENTLEMEN: I have been asked to say a few words as a representative of one of the "descendants" of Paxton church. The church which I have the honor to represent may be considered as a "grandchild," and speaking on its behalf, I may be pardoned if I place the emphasis on the first part of that designation. For it is a *grand* child, indeed; a fact which it is too modest to assert for itself, but which it is not out of place for me to declare, inasmuch as my relations to it cover only one third of its history. I enjoy a two-fold privilege on this occasion: that of paying the tribute of admiration and reverence to the sturdy men and women of a century and a half ago, who built this old Paxton church, and worshiped within these walls; and that of representing one of their ecclesiastical "descendants," possessing a resoluteness and fervor which indicate a noble ancestry, and which is popularly and affectionately known as the Pine Street Presbyterian church of Harrisburg.

A brief statement of the facts in the history of our church is all that the time allotted to me will permit. It was organized in May, 1858, by the Presbytery of Carlisle. On the day of organization, fifty persons presented letters of dismission. At the end of the year,

on the 1st of April, 1859, the membership of the church was eighty-three.

In the thirty-two years of its history, the church has had five pastors, viz: Rev. William C. Cattell, D. D., Rev. S. S. Mitchell, D. D., Rev. A. K. Strong, D. D., Rev. John R. Paxton, D. D., and the present pastor, who was installed in November, 1879. All the ex-pastors of the church are living, and three of them are still engaged in pastoral work in other parts of the Presbyterian church. The first pastor is now the efficient Secretary of the Board of Ministerial Relief, in which capacity he is doing most valuable work for the church, her disabled ministers, and her Lord.

The elders who were elected on the day of organization are still in service: Messrs. Francis Wyeth, H. M. Graydon, and James McCormick. The present elder-ship numbers six; Mr. Jacob F. Seiler, who was elected in July, 1863, and Messrs. Francis Jordan, and Daniel W. Cox. who were elected in the fall of 1887, having been added to the original three. The original mem-bership of the church on April 1st, 1859, was eighty-three. The membership on the 1st of April, 1890, was six hundred and thirty-seven.

The Sunday-school membership, April 1st, 1859, was one hundred and forty. On the 1st of April, 1890, it was one thousand seven hundred and twenty-five.

The contributions of the church to all causes during the first year of its history amounted to \$12,990.75, of

which \$12,773.44 were for congregational purposes. The contributions that year to benevolent work outside the church were \$267.31. The contributions of the church to all causes during the year ending April 1st, 1890, were \$31,096.70. Of this amount \$23,697.27 went to benevolent work outside the church.

During the thirty-two years of its history the contributions of the church to all causes have amounted to \$499,421.61, or an average per year of \$15,606.93. Of this amount, \$293,062.40 have been given to benevolent work outside the church.

The additions to the church during these years have been seven hundred and fifty-six on confession of faith, and five hundred and sixty-eight by certificate, or a total of one thousand three hundred and twenty-four; an average per year of forty-one.

The difference between this number and our present membership is six hundred and eighty-seven, which represents the losses occasioned by death, removals to other parts of the country, and other causes. These losses have averaged twenty-one per year; so that the net gain of membership has been about twenty per year.

During these thirty-two years four hundred infants and two hundred and fourteen adults have been baptized.

These figures represent only the external facts in the church's history. The spirit of consecration that

preceded and pervaded them, the spiritual growth of a whole generation of Christians, the delightful intimacies of these years in Christian work and worship, the hallowed memories of those who died in faith, the prayers that have been made and answered for the church's welfare—all these are facts which are of unspeakable value; but the record of them is on high. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

[Applause.]

Moderator STEWART. I am very sure that some who have left these seats will be sorry for more than one reason for having left before this part of the programme had been reached. Paxtang has always been noted for its hospitality, and it gives me pleasure to say that Paxtang will furnish dinner to us to-day, and a seat can be had at the table by securing a ticket here at the platform, free of charge, just as we get everything else here—free of charge. [Applause.] I hope every one, therefore, will avail himself, after the doxology has been sung, of the opportunity to secure tickets; and then proceed to the tent where we will receive our refreshments—not but that we have been refreshed all through the morning.

The doxology—"Praise God from whom all blessings flow," etc.—was then sung, and at one o'clock, P. M., a recess was taken.

On re-assembling, at 2.45 o'clock, p. m., Rev. George B. Stewart presiding, the audience sung hymn 591, as follows:

Rise, O my soul! pursue the path
By ancient worthies trod;
Aspiring, view those holy men
Who lived and walked with God.

Though dead, they speak in reason's ear,
And in example live;
Their faith and hope and mighty deeds
Still fresh instruction give.

Lord! may I ever keep in view
The patterns thou hast given,
And ne'er forsake the blessed path
Which led them safe to heaven.

Moderator STEWART. There were so many descendants of Paxtang church that we could not get through this morning. So we will continue this afternoon with this same topic; and the first speaker will be Rev. Reuben H. Armstrong, who is the pastor of the Elder Street church in Harrisburg.

ADDRESS OF REV. REUBEN H. ARMSTRONG.

The Rev. Arthur T. Pierson, D. D., has well said, in a small book entitled "The Crisis of Missions, or the Voice Out of the Cloud," that the very watchword of the Christian life is obedience, and our great Captain has left us his marching orders, "Go ye into all the world and preach the gospel to every creature." To all climes and to all peoples is the glad tidings of great joy to be preached. All need it, it is adapted to all, none are what they might be without its quickening uplifting, beautifying power. It is to the soul, to the nations of the earth that have arisen to great eminence and have the elements of perpetuity as fundamental principles, what the warmth of the sun and the gentle showers are to the fruitful fields and forests. The soul is developed, adorned by the gospel, nations become the great centers of Christian education, and others not so highly favored, catch their spirit of activity and enthusiasm and imitate them. This missionary spirit then, this obedience to our captain, cannot be emphasized too much, not only to-day, as the one hundred and fiftieth anniversary since the corner-stone of Paxtang Presbyterian church was laid, but at all times as the great principle of aggressive Christian work, as the proof of Christian doctrine, duty, and high privilege, and that we hear the voice of God calling us to lift up

the fallen, to cheer the sorrowing, to help those who are spitefully used and persecuted, to practice as well as preach the precepts of the Word of God, always, everywhere, as the whole duty of man. Paxtang church has had, and we are sure still retains a missionary spirit. All of the many churches whose brief histories we have and shall listen to make this statement the more forcible, and tell us what she is doing through her children, grandchildren, and great-grandchildren. And although, she has passed through one hundred and fifty summers and winters; although there have been seasons in her history when she was quite sick, breathed feebly, looked pale, and many have said, "She is ready to die, the days of her usefulness are past, the home mission doctor need not come to see her any more;" yet she lives not alone in her offspring, but in her present active helpful ministrations, and the indications are as we discover a city reaching out her arms to her, even the city in which she has several children or grandchildren, yea, we are happy to be able to declare that the indications are that her best days have not yet been witnessed, but are in the future, the morn of which has already dawned. Many of us may not see the day and enjoy what it brings forth, but we rejoice to-day, we come with grateful heart, we come from the fields of battle, not upon our shields, but with them in our hand, the Presbyterian shields having defended us in many battles, not less, because they are and were of this blue

stocking stripe, but more because they were biblical shields. And if we can be thankful to God for all that our rich biblical scholarship has given and is still giving us, if we can trust the Holy Spirit, believing that he will guide us and all who shall have to do with the future of the church dearer to us than the children of our bosom, because it is of God, for his glory and our good, the half has not been told of what Paxtang may be and do, through the gospel for the children, as yet unknown to man. But it is my duty to indicate by a few sentences what she has already been to what was first known as the Second Presbyterian Church, and afterward the Elder Street Presbyterian church of Harrisburg.

In obedience to the great command of Christ to teach all nations, what was once known as the First Presbyterian church of Harrisburg, and now known as Market Square, having within her communion those who believed in the fatherhood of God and the brotherhood of man, a direct offspring of her to whom we bring praises to-day, in the year 1855 organized a Sabbath-school to teach those who had been deprived of religious training as well as mental culture, the truths of the Bible. This was then the only school for the colored people. For years it did the work of teaching, finding ready learners and earnest seekers after the truth. To say that great good was done, is far from expressing the fact in the case, as many of you know,

and as scores would testify of the different denominations in the city of Harrisburg, where they now are local preachers and teachers in the Sabbath-schools or foremost in the work of Christ, as their hands find it to do. For through this Sabbath-school they were permitted to touch the hem of Christ's garment, as it was worn by his representatives, to sit at the feet of Jesus, learning of his being and perfections, his sufferings and self-denials, his agony and bloody sweat, and his most disgraceful, but beautifully triumphant, death. They point back to the Sabbath-school with great satisfaction, and declare that they owe to this work everlasting praise, as it furnished the foundation upon which their spiritual building, hath been erected, and shall continue to be made more beautiful and symmetrical, every year making some improvement, until, finally, no touch of the painter's brush, no change of the great architect's skill can add to its beauty or usefulness.

Of the early workers and those later on in the work, we may be pardoned for mentioning the names of Messrs. Mordecai McKinney, Jackson Fleming, Alfred Armstrong, Mrs. Agnes Kemp, Miss Agnes Crane, Mrs. Dr. W. W. Rutherford, Mrs. Jackson Fleming, Mrs. Alfred Armstrong, and Mrs. Harriet L. Westbrook. They have wrought a good work in obedience to the command of Christ, to teach all nations, which was made possible by the existence and inspiration

given unto some of them in this building, and in other buildings, her honored offspring.

In 1858, October 25th, the Presbytery of Harrisburg, sitting at Spring Mills, appointed a committee to organize the Second Presbyterian church of Harrisburg, should the way be clear, on the 27th of October, of the same year. The committee, consisting of Revs. William R. DeWitt, Conway P. Wing, Thomas H. Robinson, and elders, Messrs John Weir and Mordecai McKinney, met, and after a sermon by the Rev. Conway P. Wing, from Matt., 16:18, organized the church. It is interesting to note that the apostolic number, twelve, were received upon profession of their faith and one by letter, Mrs. Nancy Christie, doubtless, the oldest Presbyterian living in Harrisburg or in the Presbytery of Carlisle, having passed her ninety-eighth anniversary upon the 11th of last May, brought up in the Presbyterian church of Mercersburg, where we hope to see a Presbyterian church conducted by the colored people, in order to their greater development who have been born and fostered in the present church. The first session of the Second church was held in the study of Rev. Charles W. Gardiner, October 30, 1858. It was composed of the Moderator Mr. Gardiner and Elder Hiram Baker, now preaching in Chatanooga, Tenn., and Jeremiah Kelly, who has entered into the rest that remaineth to the people of God. During the thirty-two years that the church hath been holding out the light of the

gospel to a most needy people, and a people that the Presbyterian church must reach both North and South, if she believes her doctrines are biblical, which she does, and is ready to defend; a church, therefore, that is adapted to all people, the rich and the poor, the learned and the illiterate, five pastors and six stated supplies have occupied the pulpit, and nine elders have been elected and ordained. Of these elders, three have died, two have taken their letters, one has entered the ministry, and four are now in active service in the church of their choice in Harrisburg.

One hundred and eighty-three have been received into the church or nearly six per year. At present there are fifty-three members. Thousands have been taught by the Sabbath-school and at the pulpit, at Elder Street, that are not members of our communion, but of a greater communion; converse with God and Christ and the Holy Spirit.

We come to our grandmother to-day, not with what some of her grandchildren can boast of, or rather be grateful for, as all of you know, wealth and superior educational advantages, and every opportunity that can be presented to Americans, by all the resources of America, and with all these opportunities from the beginning, but with the few sheaves we have gathered, reminding you of the seeds we have sown, thanking the Giver of every good and perfect gift that he gave you being, that he put it into the mind of one of your

offspring, that we are all of a common origin, having like needs, and that all must appear at the judgment seat of Christ. May the spirit of many Elijahs fall upon many Elishas in the Presbytery of Carlisle, and ere another half century is added to the history of Paxtang and other churches of the Presbytery, there may be several representatives of the negro race as pastors of churches joining in the praises to God from whom all blessings flow; having furnished a channel of Christian giving and loving, and demonstrating the fact that this Presbytery is not narrow in its notion as to whom are freedmen, and where they should have churches established, as we are inclined to think the work north of Mason and Dixon line shows, but rather, that they are broad and are obeying more fully the command of our Great Captain Jesus Christ, as it rings in their ears: Go ye into all the world and preach the gospel to every creature. [Applause.]

Moderator STEWART. The first church of Middletown is represented to-day by its pastor, the Rev. John H. Groff, to whom we will now attend.

ADDRESS OF REV. JOHN H. GROFF.

Mr. MODERATOR, LADIES, AND GENTLEMEN: I am glad for the privilege of speaking a word in behalf of the church at Middletown, the third church that sprang directly from the mother church Paxtang. This church dates back to the year 1850. Prior to that time the Presbyterians of Middletown and of the neighborhood worshiped with Paxtang and Derry churches, these two churches being within a radius of seven or eight miles from Middletown. The time came, however, when the people of Middletown felt that these churches were too far remote, and that if Presbyterianism was to grow and fulfill her mission, they must have a church in the town itself. Hence, at a meeting of the Presbytery of Carlisle, held in the Paxtang church on the 10th of April, 1850, a committee was appointed to visit Middletown, and consider with a similar committee the propriety of organizing a church there. At a meeting of Presbytery in Gettysburg, June 4th, that committee reported favorably and encouragingly, and on the 9th of October of the same year, at the call of the Moderator, the Presbytery met in Middletown, at which a petition was presented, signed by nine persons, and there and then the Presbyterian church at Middletown was organized. Thus it has a history of forty years.

In those forty years she has had nine installed pastors and four stated supplies. The first pastor, Rev. John Cross, was called June 10, 1851, installed June 23, and died suddenly August 22, the same year, at Dickinson, Cumberland county, while raising money to build the church.

In 1852, the Rev. O. O. McLean became pastor, and continued to April, 1854. In October, 1855, Rev. John W. White was called, and remained until the Spring of 1858. His successor was Rev. T. K. Davis, from March, 1858, until May 4, 1863; when Rev. William Ferriday became pastor; (during his absence from ill health, Rev. H. T. Lee. of Philadelphia, preached.) Mr. Ferriday's continued sickness compelled him to resign, and on January 25, 1865, Rev. H. L. Rex was called, he was installed June 6, 1865, and remained until 1874. In January, 1875, Rev. Daniel McAfee became pastor, and resigned in 1876. For some time Rev. A. D. Mitchell supplied the pulpit; but being appointed post-chaplain in the U. S. Army, Rev. Robert P. Gibson acted as pastor until April 14, 1878, when Rev. D. C. Meeker was called; he declined, and on May 20, Rev. Malachi C. Bailey became pastor. He resigned in 1880, and his successor was Rev. William G. McDannold, who took charge November 1, 1881, and resigned April 10, 1884. He was succeeded by the present pastor.

In connection with this church there have been eight

elders, two of whom have served the church during almost her entire history. I refer to Dr. Benjamin J. Wiestling and Daniel Kendig.

This church, while she has not grown as rapidly as it was hoped she would, has not been without results. It has been said by some in my hearing that the reason the Middletown church did not succeed better was because many of the young men and women, in connection with the Presbyterian church and Presbyterian families, moved elsewhere, and their places were occupied by a German element. Be this as it may, the church has, during all this period of forty years, had noble men and women. She has sent them out, here and there; and while their names may not perhaps appear on the page of history as brilliant as some others that have gone out from other churches, yet they have made an impression elsewhere in the church as good and loyal Presbyterians. A number, too, of the faithful ones have been taken from us by the hand of death; yet there has always been a few earnest, faithful, active ones; and there are a few faithful ones to-day, (whom it is not necessary that I should name,) who have stood by the truth, working to build up the church.

But the end is not yet. About fifteen months ago the old church building was taken down, (being in great need of repairs;) and on that site has been built in these months a beautiful new church. Our people are work-

ing hard ; they are praying, and are giving of their means. I am glad to believe to-day, as we gather in this shady grove, that mother Paxtang may yet look back upon the third daughter, and feel proud of her. I am glad to greet you here and pay a passing tribute of respect to the mother church from which we sprung. I am glad that we can look into your faces, and give you this report. And we trust that in the century to follow, nay, in this the first quarter of it, that Middletown church may come up out of the wilderness "fair as the noon, bright as the sun," and as strong as some of these churches that were represented here to-day. [Applause.]

Moderator STEWART. The next organization to be heard from is the Dauphin Presbyterian church ; and Rev. Francis M. Baker, the pastor of that church, will now address you.

ADDRESS OF REV. FRANCIS M. BAKER.

Mr. MODERATOR, LADIES, AND GENTLEMEN: The place which the committee, appointed to arrange the programme, has given to the church of Dauphin is next to the last on the list, showing that in their judgment they regarded it as second in age to that of Market Square, Harrisburg.

The church now known as the First Presbyterian church of Dauphin has a double history—an earlier and a later one; though she has never led a double life. Of the former history there are but few of the records extant, and none of its first organization and none of its meetings of session. Hence we are largely confined in referring to its past history, to the infrequent mention made in Presbyterial records from time to time.

In "the Centennial Memorial of the Presbytery of Carlisle" just issued, Vol. I, p. 255, under the head of "Dauphin Church," the following statement is made:

"Turning to the records of nearly a century ago we find, under date of June 24, 1766, the following:

"Mr. Rowan, in behalf of Paxton, above the narrows, requested some supplies to be sent to that people."

"Till near the close of the century supplies were asked and granted, at first under the above name,

afterwards that of Middle Paxtang. The Rev. Nathaniel R. Snowden, pastor of Harrisburg church, appears to have preached to the people with regularity and system from the time he was released from the Derry and Paxton part of his charge, in 1796, to the time of his resignation at Harrisburg in 1805. There is a strong probability that he gave them one fourth his time; for, when the Rev. James Buchanan, his successor, was called, it was to labor three fourths his time in Harrisburg, and one fourth his time at Middle Paxton. Accordingly, in December, 1808, he was 'installed at Harrisburg as pastor of the congregations of Harrisburg and Middle Paxton,' by a committee of Presbytery composed of the Revs. Messrs. Snodgrass, Brady, and Sharon."

"In 1811 Mr. Buchanan was released from the Middle Paxton part of his charge in order that he might give all his time and labor to the church in Harrisburg. The Rev. William R. DeWitt, from the time of his settlement as pastor of Harrisburg church in 1819, took a very deep interest in this struggling church and frequently ministered to it. In 1832 he requested Presbytery to 'note on its minutes that the church of Middle Paxton had been re-organized.' Of the re-organization no record is preserved. After the Old and New school division, the Presbytery of Carlisle occasionally sent supplies to the congregation, but they

depended mainly for them on the Presbytery of Harrisburg."

About the year 1781 a log church was erected upon a hill about half a mile northeast of what is now the borough of Dauphin, called "The Hill Church." This is the earliest record of a house of worship in this neighborhood.

On October 11, 1796, Mr. Robert McCord executed an article of agreement to deed the piece of land on which the "log church" was built, and ground around it sufficient for purposes of burial, to a board of trustees. The trustees named in that agreement were Samuel Cochran, John Richmond, Joseph Green, James Bell, and William Murray.

In 1813, November 6, the executors of the estate of Robert McCord deeded the said land and church property to the trustees of the English Presbyterian church, viz: James Green, William Cochran, and William Foster.

The names of the persons here mentioned indicate what was actually the fact, that the neighborhood was settled largely by families of Scotch and Scotch-Irish descent. The church was in all probability erected by means of their contributions.

Where did the supplies, requested of Presbytery in 1766, preach, or was there an older church building?

At what time before 1781, and under whose ministry

the church on the hill was organized, cannot now be ascertained.

The number of communicants of the "hill church" seems to have been large, and the sacraments regularly and frequently administered.

In the course of time many of the Presbyterians sold their farms to Germans, who belonged some to the Lutheran and others to the German Reformed church. In consequence of this, Presbyterian influence lost the ascendancy, and the church which was formerly wholly Presbyterian was at a later day under the care of a Lutheran, at another of a German Reformed, and at another of a Presbyterian pastor. It was in this way that it lost, for a time, its distinctively denominational character, and was sometimes called a Union church.

Under the labors of Rev. George R. Moore, who came to this field in 1848, and ministered to the hill church congregation, a new organization was effected, on the 6th of April, 1850, under the name of the First Presbyterian church of Dauphin, with a membership of twenty-three. Mr. John Brooks was elected a ruling elder, who remained sole elder until the ordination of Mr. Jefferson Clark, October 21, 1860.

Rev. George R. Moore's ministry continued from 1848 to 1855. The pulpit was supplied from March 1857 to August 1860 by the Rev. John Davis. Rev. A. D. Moore was pastor from 1860 to 1868. Rev. D. C. Meeker from 1869 to 1880. Rev. R. F. McLean from

1880 to 1884, and the present pastor from November, 1884 to the present time.

Elder John Brooks died November 1, 1866. On April 5, 1868, Dr. William Graydon and William A. Brooks were ordained as elders, of whom the former removed to Philadelphia, in 1883, and the latter died January 30, 1872. On the 13th of May, 1883, Dr. A. T. Poffenberger and Mr. C. W. Shope were elected to the eldership, who together with Mr. Jefferson Clark, now constitute the office bearers of the church.

The old "hill church" was used occasionally after the new one in the town was built. In 1854 it was burned by accident.

The present membership of the church is ninety-six. All the Boards of the church receive annual contributions, and two of them—the Home and the Foreign—very liberal ones.

We claim therefore for the church of Dauphin the relation of a daughter. We bring to the mother our congratulations and to God our thanksgivings for the wonderful things which He hath wrought.

Moderator Rev. STEWART. Unusual honor is heaped upon me to-day. I have had the exceeding great honor of presiding on this occasion. I have now what is to me perhaps a greater honor, of speaking for the Market Square Presbyterian church of Harrisburg, the oldest, probably, of the direct descendants of the Paxtang church.

ADDRESS OF REV. GEORGE B. STEWART.

There was a time when we were one, ecclesiastically. That is, Paxtang and Harris's Ferry; and Paxtang was the one. And if the rage for laying out the farms in this beautiful valley into town lots continues, it will not be long until we are one again. But this time it will be municipally, and the one will be Harrisburg. In fraternal regard, in common purpose and interests, in holy zeal for the progress of the kingdom and the glory of our King, we are one to-day, as this celebration gives evidence, and at no time for more than a century have we been other than one.

The second pastor of the Paxtang church was, in fact, though not formally, the first pastor of the Harrisburg church, and the third pastor of Paxtang was the first pastor installed over the Harrisburg church. For it was during the incumbency of the able and honored John Elder that the members of the Paxtang church residing at Harrisburg desired, about the year 1786, that they be erected into a congregation of their own. There were many of them, and being artisans without conveyances of their own, they deemed it an unnecessary hardship to be compelled to walk three miles into the country to attend divine service. And they rightly judged that the religious needs of the rapidly growing borough required public worship with-

in its limits. Their wishes respecting a separate church were not accomplished until after the death of Mr. Elder in 1792, but they were permitted to have public worship in the village whenever Mr. Elder could secure the assistance of other Presbyterian ministers, continuing, however, to be a part of the Paxtang congregation. That is the way it comes about that the oldest Presbyterian church in Harrisburg is eight years older than she gets credit for being.

Immediately after the death of Mr. Elder steps began to be taken to secure separate organizations for the Harrisburg people, and this was accomplished in the election and ordination of three elders, Adam Boyd, Moses Gilmor, and Samuel Weir. The date of their ordination is not known. It probably took place almost immediately after, if not at the time of their election. It is permissible, therefore, to date the organization of the church from the day of their election. Hence we say we were born on February 16, 1794, the oldest daughter of Paxtang church.

The two venerable churches, Derry and Paxtang, and this, the youngest church in the Presbyterian fold, united in calling to the pastoral office the Rev. Nathaniel R. Snowden, a candidate for the ministry under the care of the Presbytery of Philadelphia. The call being accepted, Mr. Snowden was ordained to the ministry and installed over the three churches on October 2, 1793, several months prior to the formal organization

of the Harrisburg church. It thus transpired that the third pastor of Paxtang was the first pastor of Harrisburg.

Mr. Snowden after awhile terminated his connection with the Derry church, and later on with the Paxtang church, and gave his whole time to the Harrisburg church, it assuming his entire support.

On June 25, 1805, Mr. Snowden resigned this portion also of his original charge, and the church remained for several years without a pastor. During these years the pulpit was supplied by such eminent men as Rev. Robert Cathcart, D. D., Rev. John Linn, Rev. Joshua Williams, D. D., Rev. David McConaughy, D. D., Rev. James Snodgrass, Rev. William Kerr, and Rev. William Moody, D. D.

The Rev. James Buchanan served the people as stated supply from May 17, 1807, until February 13, 1809, when he was installed the second pastor. On account of ill health he resigned his charge on September 20, 1815. During the early part of his pastorate he ministered to the Middle Paxtang church near the site of the present town of Dauphin.

After being three years without a pastor, the congregation called, on October 5, 1818, the Rev. William R. DeWitt, a licentiate of the Presbytery of New York. Soon after this he entered upon the duties of his office, and was duly installed as the third pastor of the church on November 12, 1819. In this office he remained

until his death on December 23, 1867, a period of nearly fifty years.

It was on July 5, 1854, that the Rev. Thomas H. Robinson, who had just recently been graduated from the Western Theological Seminary, was called as co-pastor to Rev. Dr. DeWitt. Mr. Robinson began his labors on October 1, 1854, and on the 31st of the following January was ordained to the ministry and installed as Rev. Dr. DeWitt's colleague. For several years prior to Rev. Dr. DeWitt's death, Rev. Dr. Robinson was the sole acting pastor, and also after that event until he resigned the charge to accept a professorship in the seminary from which he had graduated thirty years before.

The present pastor was called from the pastorate of the Calvary Presbyterian church, Auburn, N. Y., on October 6, 1884, and was installed the fifth pastor on the 2d of January, 1885.

It is worthy of note that the first four pastors of the church came to it in their youth and were ordained to the ministry at the time they were installed over it.

This First Presbyterian church of Harrisburg was incorporated as the English Presbyterian church, to distinguish it from the Reformed church, which at that time was commonly known as the German Presbyterian church. But in recent years we only see the corporate name in official documents, as the common name is Market Square church.

Our first house of worship was erected in 1806 on the corner of Second street and Cherry alley, being built, as were many other buildings in those days, from the proceeds of a lottery, sanctioned by law and the best public sentiment.

In 1841 this building was torn down to make place for a more commodious structure, which was destroyed by fire on March 30, 1858. The present edifice, on the southwest corner of the Market Square, was dedicated on March 18, 1860, and in 1882 received a large addition in the rear to accommodate the rapidly growing Sunday-school.

There was a time when we were the only Presbyterian church in Harrisburg, but now we share that privilege and honor with five others of the same faith. At one time there were but a few Presbyterians in the place, but the little one has become a thousand, and there are over sixteen hundred communicants connected with these six churches. The last church to be organized is the nearest of all to this venerable Paxtang church.

During the history of the Market Square church there have been several notable revivals, such as those of 1843 and 1875-6, while at all times the church has preserved a high standard of activity, and enjoyed a large degree of usefulness in the community.

The early records are exasperatingly defective. In fact there are no records prior to the year 1818, and for

many years after that they are meager. Though no roll of the church exists prior to 1818 yet we have the names of over two thousand persons who have been communicants; about one half of whom have been added to the church during the last two decades. We now number six hundred and sixty members. We sustain a flourishing mission in a beautiful stone chapel. Our Sunday-school and other agencies are complete and prosperous.

Paxtang's oldest daughter salutes her. To this consecrated spot she gathers with the other children to honor the venerable and vigorous mother of us all. Here where she has worshiped for one hundred and fifty years, we bring the fruit of the field, which a hundred years ago she gave us to cultivate for the Master. May mother and daughters be granted many years of active and honored service, and bring forth much fruit as evidence of faith and faithfulness. [Applause.]

Moderator STEWART. I told you that we had some other descendants. We showed you some of them this morning, and you listened to them with profit. This afternoon we want to introduce you to another direct and very near descendant of a former pastor of this church. The Rev. Dr. Joshua Williams, was, I believe, the fourth installed pastor of the church. I speak from memory, not from documentary evidence. If Dr. Egle were now here, I presume he would correct

me if I am mistaken. Mr. Joshua Williams, bearing the same name, a grandson of the Rev. Dr. Joshua Williams, and now an elder of a Presbyterian church in the west—the first church of Minneapolis—is with us. If we had St. Paul here, it might make some difference. For we understand that between Minneapolis and St. Paul there is a great gulf fixed, and the mere mentioning of one in the presence of the other might be serious. [Sensation and numerous smiles.]

ADDRESS OF MR. JOSHUA WILLIAMS.

ADDRESS OF MR. JOSHUA WILLIAMS.

Mr. MODERATOR, FATHERS, AND BRETHREN: The text which suggests itself as a proper one for the remarks I may have to indulge in on this occasion, is this, "If a man bloweth not his own horn—verily it shall not be blowed!" But introduced as a Minneapolis man in connection with St. Paul, I may say first of all that the only regret I have to-day is that there are no St. Paul men here! We have a high regard for St. Paul. We would not be worthy to be counted among the "descendants" to-day if we had not. But while St. Paul is distinguished enough, in descendants, or numerically,—he got badly left! [Laughter.]

Mr. Moderator, I begin to believe "there is something in a name." As you have announced, I am a grandson of the Rev. Joshua Williams, D. D., whose name is on your roll of honor to-day. He had a grandfather whose name was Joshua. That Joshua had a son whose name was Louis. This Louis was the father of the Joshua we honor to-day! [General laughter.] That Joshua had a son Louis, who was my father, [increased laughter,] and a Judge of the Supreme Court of Minnesota said of this Louis: "He was the finest specimen of a Presbyterian elder I have ever seen." His son is here, and his name is *Joshua*.

[Laughter and applause.] I have a son at home whose name is *Louis*! I have another one whose name is Charles Rittenhouse, but he is of no account in this connection! [Merriment and suppressed laughter.] But there is ground, you see, to hope; that like they did in the beginning of the Gospel by Matthew, the Joshua's and Louis's are going on to beget one another to the end of the chapter! [General laughter.]

Did I say that my Charles Rittenhouse was of no account here? (Remember my text!) I beg his pardon. My wife, Martha Rittenhouse, had a "grandfather," too. And although his name has not been mentioned yet from this platform, it has been in private, and it is perfectly legitimate to mention on this occasion. His sleeping dust awaits the resurrection morn in yonder cemetery a little farther down the valley—at old Derry. And in that sacred edifice rehabilitated and beautified, I understand, as Paxtang has been by the generous and tender ministries of those whom I have the honor to address, is to be found a memorial window, dedicated to my grandfather, and another one to my wife's grandfather, Dr. William Simonton. His daughter Jane, well known to you, Aunt Elizabeth Espy, and to you, Miss Clark, and sister of Judge Simonton, married the Rev. John Hughes Rittenhouse. These were the parents of my Charles Rittenhouse's mother, the woman whom I delight to call my wife.

Do you wonder that I acknowledged intense interest in the events of this day? "Are you Israelites? So am I."

Now, my friends, you have heard from nine churches, all descendants from yonder old Paxtang mother, and perhaps it was supposed when this programme was made out, that these organizations were all the descendants there were of these grand old people, but it is not so. The descendants of the Rev. Joshua Williams, D. D., founded a church in Minneapolis, one year before the church represented here to-day by Dr. Chambers was organized, viz: in 1857. There were not eighty-three members at this organization—I believe that was the number at the first organization of Pine Street church — there were eight members. Two of these eight were your children, viz: Louis and Joseph Williams, sons of Rev. Joshua Williams. You will remember how Paul, in the Bible, undertakes to show how that Levi paid tithes in Abraham when Melchisedek met him? "Much more," by the same token I prove to you, that while the Pine Street church was so neatly characterized by Dr. Chambers as your *grand* daughter, the Westminster church of Minneapolis is legitimately, with emphasis on the adjectives, your *great-grand*-daughter. The eight members at her organization were the two sons of Joshua Williams I have mentioned, with their wives, two daughters of Louis, making six, and two others, Mr. and Mrs. Andrew Oliver, by the way, Pennsylvanians, too.

Westminster has grown to over one thousand members; "the small one has become a strong nation." The General Assembly has been comfortably entertained by her. Out of her have come several church organizations, while existing churches have received valuable additions, notably the First Church, to which I now belong, the oldest organization in Minnesota, has been greatly strengthened in this way; that Judge (Vanderburgh,) I referred to awhile ago, whom my respected friend Dr. Erskine here met at the last General Assembly, is of the First Church, with other good men and true. So you see your influence is extending far and wide. I have thought it worthy of the occasion to rehearse these facts, which show how much better God's people "builded than they knew," and to suggest how sublime is everything connected with the interests of the kingdom of God and of Christ. We have all heard of that humble woman who gave "two mites" once upon a time. I do not believe it is possible for any of us to have anything to do in promoting the cause of Jesus Christ without being honored. It is the sure way to achieve a glorious immortality.

But I must not detain you with an impromptu and desultory speech. My sympathies are with this audience. I regard it an honor to be here—did not know how much of a providence there was in my coming to Pennsylvania "at such a time as this." Have been up the Cumberland Valley with my cousin-

in-law, Dr. Erskine, and I guess he or Uncle Josiah Espy and the Rutherfords are to blame for putting me into a position so trying to the well-known modesty of we westerners! Now, seriously, I wish you all God-speed, and let us all be true to our glorious Presbyterian heritage, for situated as we are in Minnesota, amid a large foreign population, I believe no church is so well adapted, both in doctrine and polity, to make of these heterogeneous foreigners patriotic and true American citizens. Our beloved country needs the Presbyterian church. I thank you. [Applause.]

Moderator STEWART. One thing is very certain, that if names are scarce, there is plenty of blood, and both blood and names are good. It is with very great pleasure that I introduce now to you the Rev. Dr. Nathan Grier Parke, who will speak to us upon the "Characteristics of Early Presbyterian Preachers"—none of recent date.

ADDRESS OF REV. NATHAN GRIER PARKE.

CHARACTERISTICS OF EARLY PRESBYTERIAN PREACHERS.

I would very much prefer to speak to you this afternoon looking into your faces, but I am afraid. Daniel Doughterty tells us that on one occasion, when making his maiden speech in the city of Philadelphia, he lost himself, or lost his subject, and fainted and was carried off—the best thing he could do. Now I do not want to faint, and I therefore, have, as a security for not making an entire failure, some manuscript in my hand.

In the arrangement of subjects to be presented on this occasion, it has fallen to my lot to speak of “the characteristics of the early preacher,” of whom it is assumed I must know something, having “come down from a former generation.” But as a matter of fact, Mr. Elder, the second pastor of the Paxtang church, and his ministerial associates were in advance of me about a hundred years. I know something of them and of their times as do all who know anything of the history of Pennsylvania. They made their mark on the times in which they lived, and some of them had no little to do with making the times. Still I am not sure but the “committee on the programme” made a mistake in asking me to speak of these worthies who

are not here to-day to speak for themselves. My disposition is to glorify the present rather than the past. Solomon, whom we still give credit for some wisdom, tells us that they make a mistake who say "the former times were better than these," and on this subject I am heartily in accord with Solomon. We believe the age in which we live is socially, politically, educationally, and religiously the best age in the history of the world. And we believe further, that in our estimate of the times that are past, and the men that figured in them, we must make allowance for the "enchantment that distance lends." We do not suppose that the Scotch-Irish preachers who were the Presbyterian pastors in this part of Pennsylvania a hundred and fifty years ago were superior to the Presbyterian pastors of 1890. Neither do we suppose that the elders associated with the ancient worthies were superior to the Presbyterian elders of 1890, including the President of the United States and the Governor of the Keystone State. These optimistic views of the age in which we live will not prevent us, we trust, from doing justice to the early preachers.

1. It is conceded by all who knew them that they did love to have their own way, which they honestly believed was the right way. If they were not autocratic they leaned that way. And, belonging, as they did, to the church "militant," they did not hesitate to contend earnestly for the faith that was according to

the Westminster Confession. As they did not all think alike on some subjects, they not unfrequently had "lively times" in their ecclesiastic meetings. One of them is represented as praying in Presbytery that "the Lord would keep them right, for he knew they were very determined" and difficult to change when once they set their heads.

With them orthodoxy was their doxie and heterodoxy was your doxie. If alive to-day, they would be opposed to revision. As the result possibly of the law of heredity, their successors in office in this part of Pennsylvania are like them in this regard. They are not clammering for revision. The degenerate sons of noble sires in New York and the northern part of Pennsylvania are the men who vote for revision.

2. They did not believe in the doctrine of falling from grace, but some of them, we are sorry to say, practiced it. And under the circumstances in which they were placed, we are not surprised at this. God does not promise to keep those who go in the way of temptation. But in every house where they entered, the bottle, not a "little brown jug," but elegant decanters, were set out, and they were invited and expected to drink. At weddings and funerals and at all social gatherings, preachers and elders, and deacons were expected to take a sup of good brandy. And it was good, no doubt, as compared with what is now sold for "good brandy." A minister on the Eastern Shore of Mary-

land, a hundred years ago, was tried and condemned by his Presbytery, not for making brandy, but for making brandy that was so poor it would freeze. In my father's cellar, when I was a boy, there were several barrels of brandy, and he took his brandy as regularly as he took his coffee, and he was a preacher. The wonder to me is not that occasionally a preacher fell from grace, but that there were any sober men among them.

3. These early preachers did not preach "twenty minute sermons." Sermons two hours long were not uncommon among them. The people went early to church, taking their children and their dinners with them, and they reached home in time to milk the cows, and eat a bowl of bread and milk before it was dark, except on sacramental occasions.

4. These early preachers were frugal men; from principle or from necessity, possibly from both. Yet they probably lived as well as most of their people—preachers generally do. They rode on horse-back, and that exercise gave them appetites for plain food. Their salaries did not tempt them to luxurious living. In my own father's family I know a good deal of time was lost in the morning picking the bones out of smoked herring, but it was in a measure made up at supper—there were no bones in the mush and milk. Living in this frugal manner, these early preachers escaped bronchitis, lived to a good old age, taught their

children economy, and were able to send their boys to college. And thus they furnished the country with its lawyers and judges and politicians and statesmen.

5. Apparently these men never tired in their work. We do not read that they ever asked for vacations in which to rest. Their congregations usually supplied them with a few acres of land on which they recreated in plowing and sowing and reaping and cutting briars and picking stones. They were not afraid of working with their hands. This kind of recreation was very much less expensive than summering in the mountains or by the seaside, and possibly as helpful.

6. These preachers had very much less help in their work than the preachers of to-day. Sunday-schools, societies of Christian Endeavor, W. C. T. U.'s, and Y. M. C. A.'s they knew nothing of. They visited their congregations personally. They trained the parents and the children in the catechism. They preached the truth intelligently, simply, earnestly, and fearlessly. And many of them, in addition to their pastoral work, superintended the secular education of the young men of their congregations. There may have been Aarons and Hurs who held up their hands by their prayers, but they did not do it by active church work.

7. These early preachers were thoroughly educated men. And as educators made their power felt on the side of civil and religious liberty. Most of them had their diplomas from representative universities in Great

Britain, and their families became training schools for young men who were preparing for college. They established academies that grew into flourishing colleges. The Old Log college of Bucks county, as is well known, was the seed from which the university of Princeton grew. The Puritan, and the Dutch, and the Scotch-Irish preachers of a hundred and fifty years ago, were the founders of many of our great universities. They grew out of a demand for an educated ministry. They so preached as to inspire our people with a love of education, and with a love of liberty. All that Macauley and Choate have said of these men who came to these shores "to find a church without a bishop, and a State without a king" was truthfully said. Washington acknowledged their help in the Revolutionary war. The patriotism of the pastor of this church is a matter of history, and he was only one of many. There were no doubt tories among the preachers when the colonies were struggling for liberty against the mother country. There is a black sheep in every flock, but they were not found among the Presbyterian preachers who resolved to hang together or hang separately.

8. There was not much that was emotional in their religion. Their preaching was not sensational and their theology was not effete. In their view, religion was largely a matter of training, and they regarded their work as largely in this line. They aimed to promote family religion, and in this they were suc-

cessful. They secured family worship in the home, reverence for parents, the observance of the Sabbath and knowledge of our formulas of Christian faith. While they preached the truth intelligently and persuasively, they did not hesitate to declare the whole counsel of God, although it involved the duty of telling men of the wrath and curse of God pronounced against sin. In the pulpit they only feared God. Under their preaching and teaching, God's people were built up in their most holy faith, and sinners were converted to God. They did not preach much science, but they did preach the glorious Gospel of the blessed God, and under their preaching men and women grew up, who, under God, were able to lay the foundations of the civil and religious institutions that are the glory of our land. If we may judge trees by their fruit, the religion of these early preachers, was a good kind. There is no discounting religion that develops such Christians.

9. We believe these preachers, while called to endure "hardness as good soldiers," had a good time. They were happy in their work, fully as much so as the preachers of this age, possibly more so. They were not installed on wheels, with notice to be ready at any time to move. They took their vows at their installation as our young people take their wives—until separated by death. They did not have luxurious homes and fat salaries and elegant churches, but they had that which glorified the home—the presence of God—

intelligent Christian homes. They were sustained in their work. Their people respected them and loved them, and made them welcome to their homes, and looked up to them as Job's friends in the days of his prosperity looked up to him. When sent as delegates to the General Assembly, they were not provided for at the hotels. They were hospitably entertained in private homes, where nothing was esteemed too good for them. And the testimony that comes from these homes is that, in entertaining these preachers, they not unfrequently entertained angels unawares.

I have not felt called on in presenting this subject to speak of the wives of the early preachers, for whom I have a profound respect. Allow me, in conclusion, briefly to refer to them. They showed faith and courage and good judgment when they consented to take the position of preacher's wives, without much coaxing or persuasion, and when they engaged to love, honor, and obey their husbands, they lived up to their engagements. They were for the most part keepers at home, and in the absence of their husbands they looked after the children, and the chickens, and the cow, and other things. They seldom penned poems, but they often "penned pigs." They rarely made music on pianos, but they often made music on spinning wheels. Their hands were not remarkable for *softness*, and *whiteness*, and *smallness*, but they had brain, and muscle, and loving hearts, and good

common sense, and these they bequeathed by the law of heredity to their children.

They did not often appear on the public platform as speakers or as presidents of benevolent societies, but they were careful that their husbands should "appear well in the gates." It is related of one of the early preachers, who was a little absent-minded, that on one occasion he left home to attend Presbytery, with the charge from his wife, to put on a clean shirt every day until he returned; and so he did, but he did not remember to take any off—the result was, his coat was a little tight when he came home. Men who serve the public as preachers and Congressmen have not much time for their children, and if their children amount to anything, it is because they have faithful mothers.

We honor our fathers to-day, and very many of us certainly some of us, have special reason to honor our mothers, whose loving Christian care has been to us a perpetual benediction. May God's richest blessings rest on the mothers of the land, whose quiet influence, next to that of the church, has made it what it is. We can construct scales that will weigh a single hair—you cannot construct scales that weigh a flood of light. [Loud applause.]

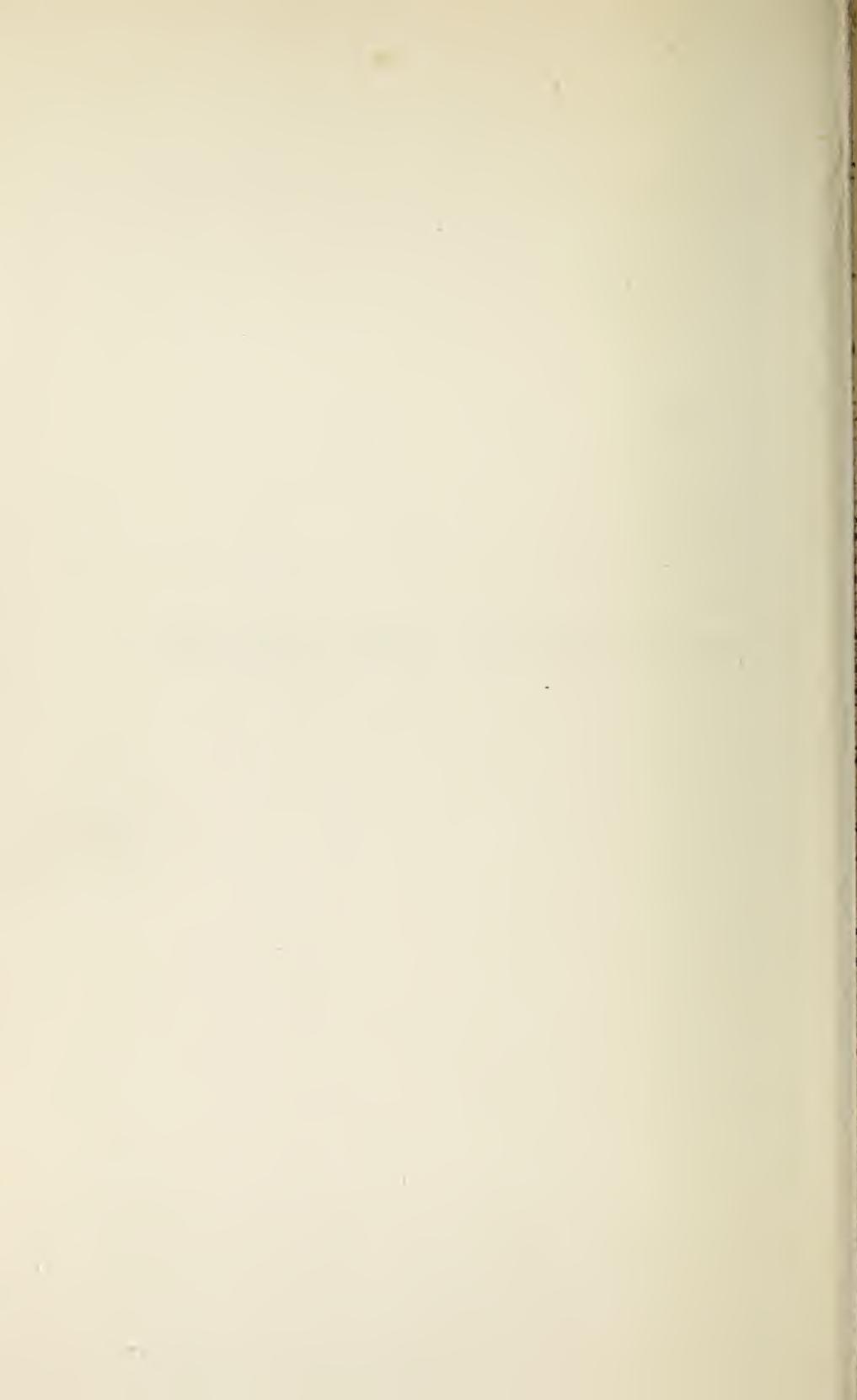
Moderator STEWART. You have had the pleasure of looking into the faces of some of those who have descended from the early Paxtang preachers. I now give you the pleasure of looking at a sermon which

was preached by the Rev. John Elder in Paxtang, December 31, 1738. It was his ordination sermon. I am not disposed to question the accuracy of the statement of Dr. Parke, that those old preachers preached two hours. They were able to do it. But this sermon was no doubt preached within half an hour. These pages you see (holding them up) are small, and there are only twelve of them,—and I read by the watch one of them in three minutes; and the handwriting was not familiar to me either; so it must have been preached in less than half an hour. I do not understand why. Perhaps the Presbytery was present, and thought they would not care to have a long sermon. The pastors were present and did not care for too much preaching.*

We are present to-day to hear—and it will be a pleasure—about the country church, as well as the early ministers, who were to a very large extent missionary pastors. It is therefore with great pleasure that I give place to the Governor of this Commonwealth,—and, what is more to the point to-day, an elder in the Presbyterian church; and, what is perhaps more to the audience to-day, a trustee of the Paxtang congregation. Governor, elder, and trustee, James A. Beaver, will now address us upon the “Importance of the Country Church.” [The Governor was greeted with hearty applause.]

*This sermon is printed in the Appendix.

ADDRESS OF GOV. JAMES A. BEAVER.



IMPORTANCE OF THE COUNTRY CHURCH.

LADIES AND GENTLEMEN: I supposed that it was to be my pleasure in coming here to-day, and in saying a word about the country church, to visit the familiar surroundings of this historic spot. I have been here before. It is a great pleasure in driving in this direction to look at this beautiful and quiet old landmark. I have occasionally come here to worship, and so have been familiar with its approaches and surroundings; but when I came to-day and found that we drove by a road altogether different from the one which is usually traveled, and saw as we approached the church flags flying and guide-boards announcing Sharon, Paxtang, and Rutherford avenues, eighty feet wide, I said to myself, is it possible that the profane hand of progress has been laid upon the country church! When I ascertained later that it was proposed to clip a little here and there from the edges of these beautiful grounds in order to make these avenues regular and the plot symmetrical, it seemed to me it was only another evidence of what the country church has done in contributing to the success of the community and in stimulating its progress and thrift.

But it is not the country church of to-day of which we are to speak, and it is not of the importance of

the country church of to-day of which you expect me to say anything. If you were to ask me, is the country church important? I would answer it very briefly. Is a mother an important factor in a well regulated family? The statement of such a proposition answers it. Without her there is no family; there can be no family life; no social life; no home. And so if you were to put the question, is the country church, or has it been, an important factor in this Commonwealth and in the country? You answer the question by asking it. A fuller answer has been given by the filial messages to which we have listened, from the loyal daughters of this ancient church who bring their greetings of affection and gratitude to this Sesqui-Centennial home-coming.

But the committee of arrangements has not asked a question. They affirm a fact and ask me to tell, briefly and pointedly as I may, in what way the country church has shown its importance. Any one who has been in the habit of coming here, or who has made but a casual visit; any one who has frequented the historic churches of this valley and of the neighboring valley across the river, and the ancient churches of many other fertile valleys throughout the Commonwealth, will realize and recognize the importance of the country church historically. This building and its surroundings; yonder churchyard with its quiet inmates; Donegal, Upper Pennsborough,

Lower Pennsborough, and other well-known churches of eastern Pennsylvania, are, to a large extent, the source and the center of the history of Pennsylvania, and without them, and the influences which radiate from them, our history would be largely a blank.

It was through the country church that the history of the region has been written. This is quite as true of the Lutheran and other denominations as of the Presbyterian; for in some of the German churches the records of baptisms, marriages, and deaths were much more faithfully kept, and have been more carefully preserved, than among the churches of the Scotch-Irish and their descendants. The people who first inhabited Pennsylvania, coming as they did from Scotland, from Ireland, from Switzerland, from France, and from Germany, with a view of securing the freedom of worship which they failed to enjoy at home, naturally and almost necessarily founded and organized a church as soon as they had secured a new home. They were largely an agricultural people. They settled upon their little farms, were busied with the effort to secure a livelihood, led isolated lives, and endeavored to rear their families in the fear of God. They little heeded the history they were making and were not concerned about recording it. Whatever has come to us of their living and of their doing has come largely through the history of these churches which they founded. There is no phase of the country

church, outside the distinctively spiritual work which belonged to it, which is of more importance to us as a people than the history which has been preserved through its influence and which makes for our Commonwealth the goodly past upon which we look with so much of pride and gratitude to-day.

I recognize the fact that this has been an all-day service and that the shadows are lengthening, and that I cannot, therefore, dwell upon this or any other particular phase of this subject at any considerable length. I shall therefore touch only upon two or three points in which, it seems to me, the country church has shown its importance, and from them we may judge as to its importance in the present and for the future.

It has been of vast importance ecclesiastically. If this thought had not been impressed upon our minds heretofore, it certainly would have been so impressed by the services of this day. When this little church, the corner-stone of whose present building was laid one hundred and fifty years ago, and which was founded years before that, called the roll of her children to-day, and they responded to the number of eight or ten, strong, vigorous, and healthy organizations — some of them the leading churches of our State and country, acknowledging her as their mother, we see the importance of the country church viewed from this stand-point; but perhaps its importance is not felt so largely

in the number of her descendants as in the influence which she has exerted upon the educational history of the country, and upon the supplies which the pulpit has drawn from the country church.

Dr. Parke in his admirable address referred to the Log College in Bucks county, the one hundred and twentieth anniversary of whose founding was lately celebrated. What was that college? It was the outgrowth of Tennant's country church, and of the necessity for educating the young men of his immediate vicinity who were anxious to enter the ministry, and whose parents were unable to send them to New England or to the old country, to secure the training necessary for this purpose. That other Log College, its legitimate successor from which Dr. Parke himself graduated, what was it? It was the outgrowth of John MacMillan's country church. If we were to take a census of the clergymen who are assembled here to-day, we would probably find that a full score of them are graduates of the one or the other of the legitimate successors of these two log colleges.

I see in this audience a college friend of mine, a year older than I from the college stand-point, who received his preliminary education in the academy whose principal, Dr. Alexander Donaldson, has lately died, and who sent year after year, sometimes six and sometimes more young men, from his academy to Jefferson College, many of whom entered the ministry. That academy,

which began in the loft of the spring-house attached to the manse, which became so well known in Pennsylvania, and which, by the way, bore the honored name of the long-time pastor of the Paxtang church—Elder's Ridge Academy—what was it? It was the outgrowth of the country church, and it was largely the product of the energy of a country pastor who, whilst he was educating the boys of his congregation and of the neighboring congregations, was ministering steadily and regularly to his country church. These are only instances which might be multiplied ten or twenty fold, of the influence exerted by our country churches in founding our educational institutions which are under ecclesiastical control.

But the country church did more than that. It not only sent out its colonies and founded our educational institutions, but it raised up the young men who were to be educated in the latter, young men of vigorous bodies and of self-reliant spirit, who not only in the Presbyterian church, but in many other churches in our Commonwealth, were to be the pioneers in establishing upon broad and sure foundations throughout the length and breadth of our own and in heathen lands, churches for the upbuilding of the cause of Christ, and for carrying the blessings of christianity to all the peoples of the earth. But this, as you see, opens a wide field before us into which we cannot enter. We merely state the fact, full of suggestion and of interest.

There is another stand-point from which, it seems to me, the country church was important, and that is the social one. I speak first of society in its organized capacity. We have in this church-yard just at my right, as notable an example of what I mean as can be found anywhere in the records of the history of our State. John Elder is buried there. Who was John Elder? He was for more than fifty years pastor of the Paxtang church; but he was more than that, he was the captain of the Paxtang Boys. And what does that mean? It means that he was at the head of the social influences which molded his community. It means that he was largely instrumental in molding the thought and the effort of the community. It means that whilst he was ready to lead the people of his congregation in the way of life by his ministrations upon the Sabbath and throughout the week, he was ready also to lead them in the discharge of the duties which they owed to their country. I think it is true, as has been already intimated here to-day, that the church of the olden time was more than the church of to-day, and the preacher was expected to cover a wider field than the preacher of to-day. It is possible that the church of to-day and that the minister of to-day confine themselves to the more legitimate work of the church, and that the spiritual power of the church is thereby increased. The conditions which surround us have changed to such an extent that this is possible. The

country church was the center of the intellectual activity of its neighborhood, and the preacher was expected to furnish their intellectual pabulum to his congregation and to instruct them, to a greater or less degree, in what we call the political duties of citizenship. The farmer who a hundred years ago followed his plow from morning till night, sowed his seed broadcast and reaped the harvest with the sickle, was not given to the perusal of a daily paper, even if the daily paper had had an existence, and he came to the church on the Sabbath day, not only to hear the gospel, but in an incidental way to hear what had been going on in the world and what relation he bore to the events which were happening around him and what his duty was in reference to them. Almost necessarily, whether the pastor of the church desired to occupy such a position or not, he became the recognized social head of the community. He led in all social reforms. In many instances, as we know, he led his congregation to battle. He addressed himself to the mind and the conscience and the heart of his people, not only as he preached the gospel to them, but as he taught them their duties as citizens, as well the duty which they owed to their country as those which they owed to each other and to God.

Then in the narrower sphere which we usually call the social, the country church was important. I have been led to recall and enjoy that side of its life

to-day. Brought up in the country church for several years, I know the dear associations which cluster around its social life. A few days ago I heard a lady say that she had been at a funeral in the neighboring churchyard and that she was surprised to find the people, after the immediate friends had retired from the grave, dividing into little knots and discussing the social affairs of the day. This does not seem singular to us who are familiar with the social life of the country church. We take that as a matter of course—we regard it as one of its chief enjoyments.

The country church of the olden time was the social center of the community. There was first, the service in the morning; there were long hymns, and the long prayer, followed by a long sermon and then came the intermission. The congregation went down to the spring; families gathered in groups; perhaps a cloth was laid upon the grass and lunch brought out. Sometimes the lunch was enjoyed by the family alone; possibly some young man thought he could find a better lunch within some other family circle. Here home news was discussed; the social chat of the neighborhood was had, and the country people were no worse for that. During the busy season of the year it was, perhaps, as much of an inducement to attendance after a week of hard toil upon the farm as the regular church service of the day.

How vividly these scenes are recalled as we come together to-day in the beautiful surrounding of this old church. I have enjoyed this phase of the country church to-day, and instead of coming upon the platform to sit with these reverend gentlemen during the afternoon, I have been slipping around the edges of the crowd and enjoying its social features. I will not say that that was the best part of the service; it was not, of course, but perhaps it was enjoyed as much as any other. Much of this phase of the social life of the community was due to the pastor of the country church, and because his influence was felt in it the social life was pure, its tone was elevating, and it was none the less enjoyed because its spirit was influenced by the precepts taught in the church. These are just a few of what I think were the immediate factors of the life which centered in the country church. She has made to a large extent, and has preserved the history of this Commonwealth. She has peopled our city churches; she has sent life and spirit into them. She has furnished in large degree the ministry for the State, for the country, and for the missions of the church throughout the world. She has molded much of the social life of the community, and if these things are so, we will agree, I think, that her importance has been very great and that it is difficult to magnify it beyond its deserts.

I have spoken, as you have observed, almost exclu-

sively of the collateral and not of the direct work of the country church. Its main function, as that of the church of to-day, is to preach the gospel and to point out clearly the way of salvation. I do not undervalue, nor can I estimate, the importance of this part of the church's work. What it has done in this direction will be revealed only in eternity.

It is getting towards the time when, as Dr. Parke intimated, they were accustomed to adjourn for milking. The fact is this would have occurred to me some time ago but for the fact that I recognized in the audience a great many persons who are not in the habit of doing their own milking. Late as it is, so far as I know, we have not heard a word of the Shorter Catechism. Just think of the one hundred and fiftieth anniversary of the laying of the corner-stone of a country church and no Shorter Catechism. I can ask the questions without a book, and if I do so I hope the audience will join in the answers. But if we are to have any catechetical exercises, perhaps it would be well for me to begin with the reverend gentlemen who are on the platform. [Turning.] Are you ready? [A voice. Yes.] The only man who has intimated he is ready for the catechism was an Elder.

Joking aside, let me say that the sound teaching of the country church is largely due to the faithfulness with which the young people were trained in this same

Shorter Catechism, which gives tone and nerve to Presbyterianism everywhere, and whenever the love of it goes out to a large extent the distinctive life of the Presbyterian church goes out with it. We hear much said now-a-days about revision. I am glad to say, however, that so far as I know this does not extend to the Shorter Catechism. I am not greatly concerned about the confession. If they leave us the Shorter Catechism intact, I will be content. But when I look back and see Dr. Erskine, who is on the committee of revision, I am not much afraid of the result.

Ladies and gentlemen, this has been a great day for this community. It has been a great day for these various churches which have come together to celebrate this important event in this social way. We do well when we emphasize such occasions as this, and when we give honor and credit to the men and the women who have done so much for the church, for the community, and for posterity, by founding and sustaining the country church. It has been a great pleasure to me to join in these services and to render my mite and tribute to the memory of the men who builded better than they knew because they were guided by the Unseen hand.

Moderator STEWART. One of the characteristics of this region is the fact that every body is related, and you cannot speak about your neighbors without treading on somebody's toes. I never have been able to

keep track of all the connections; but I know there are connections of some character. Colonel Francis Jordan, an elder of the Pine Street Presbyterian church, is in some way or other related to the Paxtang church; I don't know just how it comes about, but perhaps he will tell us. At any rate, there are some of us on the platform who would like to hear from him. He will please come forward and address us on this occasion. [Applause.]

ADDRESS OF COLONEL FRANCIS JORDAN.

Mr. MODERATOR, LADIES, AND GENTLEMEN: It was my misfortune not to be born of any descendants of the Paxtang church, so far as I have ever been able to find out. Of course, starting out in life under such disadvantages, a mistake of that kind would soon develope itself; and when the occasion arrived when I had to look squarely at that condition, the next question was, what are you going to do about it? Now, that was a very grave question; and the only way I could get out of it was to see if I could not marry somebody who did belong to, or was a descendant of some one belonging to the Paxtang church. [Laughter.] I was very successful in this enterprise; and in that way I became identified with the ancestors of Paxtang church, and with their forefathers, I may say, whose remains lie interred in this cemetery for generations past.

Then I had the fortune, or misfortune, to belong to the legal profession; and one of its principles is, or of the law which is represented by it, that a man and wife are one person. So that by the union, you observe, I was identified literally, and am a member actually, with the people of Paxtang. [Laughter and applause.] I have no doubt that this was the reason I was called

upon here to-day. Anyhow I appreciate it in that light, and am very grateful for it.

But when I am told, however, that a man has to limit himself to a five minutes' speech, there comes up another question, What is he going to talk about in five minutes? I may not say what I ought. Speaking here without any knowledge of what has been said by former speakers, of course I am a little in the dark; and all I can do is to give to you, as the representatives of Paxtang, men, women, and children, now and in all time to come, my benediction; and wish you all sorts of prosperity, happiness, success, and blessings, both in this life, and that which is to come; or, in other words, both on this side, and on the other side of *Jordan*. [Continuous laughter and applause.]

Governor BEAVER. The Moderator, at my request, has just gone after Rev. Dr. James Elder, of Clarion, whom I wish to have come to the stand; and, for fear Mr. Stewart should not succeed, I insist upon his coming to the platform. He was one year my senior, and I want to call *him* up once.

Moderator STEWART, (having returned to the stand.) I made a mistake in Colonel Jordan. I see I ought to have had the other member of the family. But in this I have not made a mistake—Dr. Elder, one of the direct descendants, who will now address us. I am sorry to call on him in such haste; but an Elder—we have them all around us—was never at a loss for something to say.

ADDRESS OF REV. JAMES ELDER, D. D.

Mr. MODERATOR: It is not possible for a man to come here in this presence without he has some ancestors; and in that line I will trot out my grandfather; [laughter;] and I think in that way I will secure your attention just for a moment. It is a grand thing, after being such a distance from our people, and being in such a common place as I have, to dwell in a community like this. My father's father removed from this place, and went out in the wilderness; and my grandfather, or great-grandfather, organized a church there. That church grew, and six or eight churches sprung from that one, and an academy, and otherwise the good work spread over the community. Thus one single descendant who passed out from this church accomplished a vast amount of good in one locality. Thus all over this whole country, here and there, are descendants of people of Paxtang church, who have planted seeds of good that have grown into trees of usefulness, and the influences have been felt far and near over this land.

Now, then, the work that has been done here in the past has been well done. The history of it is secure; but that will not answer our purpose fully. It will answer for the honor of the fathers. It is to their glory that the work was well done. But you

and I, and all of us, have an influence to exert. We have a work to do, and, if we are actuated by proper motives, we are striving to make history; and the history that we make, if we desire, and are also actuated by proper motives, shall be for good; and shall tell on others to come as the history of our fathers is telling to-day in this land. So we are not to be satisfied,—the people of Paxtang are not to be satisfied. Those who have gone out and have been instrumental in accomplishing some good elsewhere, are not to be satisfied with the glorious history that is already made; but we ourselves are to make history, and to make it glorious, and we will, if we are actuated by the right motives, and are found doing the work for the church, for the country, and for our God.

I am very glad to meet with so many, though I know scarcely one of you, coming as I do from Clarion; and, if it had not been for this grand Governor of ours, I suppose I would not have been compelled to appear before you and make an address. But Governor Beaver, when he was a boy at college, would always have a way of having his own way, just like some of the fathers here at Paxtang, that would have their own way. And now he comes here, and would have his own way, or did have it, I suppose. We have to remember his position, and what he is, and what he was at the start. He was little Jim Beaver then! That is the way we knew him. He

had his own way then, and he has had it since; and I suppose will have it on and on. [Laughter.] So much for the Governor. We are glad to welcome him with the people of Paxtang, and as an interested guest; and although not connected with the old church, or its descendants, he is certainly connected with some of the other old churches that are scattered through the valleys of our States; and he has been doing work; and, while welcoming him, we most gladly see the great work he has done amongst the churches, and the various associations of the churches,—in the General Assembly, for example. And so we enjoy ourselves to-day, to separate after a most delightful gathering together. And so I bid you all good-by. [Applause.]

Moderator STEWART. Rev. Dr. Robinson, for so long an honored member of this immediate neighborhood, and so greatly beloved by myself and all who knew him, was invited by the committee to make the address on this occasion. Dr. Robinson writes me as follows:

LETTER OF REV. THOMAS H. ROBINSON, D. D.

WESTERN THEOLOGICAL SEMINARY,

RIDGE AVENUE, ALLEGHENY, *Sept. 14, 1890.*

DEAR Bro. STEWART: Last week my doctor thought I might be able to go over to the great gathering in Paxtang next Thursday, if I did not try to make an address; to-day he says I should not go at all. I have been on my back most of the time since I came home from Harrisburg, and especially during the last week. I shall not be able to take up my seminary duties at the opening this week. I wish I felt well enough to send a formal letter to the committee and to the Paxtang people, but necessity knows but one law. Please say to the committee that it was with great regret that I declined to promise to deliver an address when it was so earnestly offered, and it is a still greater regret that I cannot be numbered among the friends of Paxtang as they say "this man and that man was there." Greetings to all the gathered assembly. Paxtang does not live alone in that narrow and beautiful valley. Much of her best life is scattered through the States and Territories of the Union, and, thank God, a great deal of it is employed in the service of holy immortality. With the warmest of Christian love to yourself and the rest of the committee,

I am, yours most sincerely, T. H. ROBINSON.

[Applause.]

Moderator STEWART. The programme says that there are to be "other brief addresses delivered by prominent Presbyterians." There are so many of them here that I do not know whom to select; for I am very sure that were I to omit any, I would make some invidious discriminations, for all of you are equally prominent. But there is one prominent Presbyterian, and he is a modest man, so modest that he refuses to let his orange colors be seen on this ground; but to whom we are all very greatly indebted for much that has transpired here to-day. I have tried to have him place his orange badge just where it belongs; but he has refused. Now I am going to get even with my brother, W. Franklin Rutherford, the chairman of the Committee of General Arrangements, and who has had this whole matter in charge. It is the last speech, and I promise it will be the best one.

ADDRESS OF W. F. RUTHERFORD.

Mr. MODERATOR: I do not feel under very many obligations to you for the manner in which you have introduced me, but still, as chairman of the local committee representing Paxtang church, I cannot permit these exercises to close without making some acknowledgement to the churches associated with us on this occasion, for the noble manner in which they have responded to the sentiment which has brought us together to-day. One hundred and fifty years ago Paxtang church stood as the outmost post of Presbyterianism and of civilization on the continent—a conspicuous place, and her environment was such as to constitute her people heroes. To-day the garrison in the old fortress is weak—not so much from the decrepitude of age, as from the heavy drafts made upon us for other fields.

Under these circumstances the spirit moved us to celebrate the sesqui-centennial of the laying of our cornerstone, which is virtually the corner-stone of Presbyterianism in this region. No sooner had we announced our intention, than our descendants, one and all, came forward and said, "We will help you." For this act of filial piety, I return the thanks of the mother church, and declare that old Paxtang is proud of her descendants.

We also feel ourselves deeply indebted to the gentlemen, who, from pure zeal in the good old cause of Scotch-Irish Presbyterianism in America, and loyalty to the Paxtang fathers, have so well entertained and instructed us to-day. Nor is our debt to them in the slightest degree lessened by the fact that in coming here to-day they have unconsciously immortalized themselves. [Laughter and applause.]

To the strangers who have honored us to-day by their presence, and have thereby added so much to the interest of the occasion, I would extend the hearty thanks of the people of Paxtang, and express the hope that fifty years hence, when our people shall celebrate our bi-centennial, in this very grove, in the midst of a populous city, our relations to each other may be as happy as they are to-day. [Applause.]

Moderator STEWART. All good things must have an end; but Paxtang church will not have an end I trust for many centuries yet. There is one part of it I suppose will have an end. I have been looking here to-day at that part of the stone-work which fills up the old door-way; and it is very evident that the old stonemasons knew how to lay stone better than their successors. This mortar around it is old work; and you cannot dig around it with your pen-knife, and the mortar there does not crack off, as the mortar of later days. The old wall has stood well, because of the work put upon it. The newer work would have fallen, if there

had not been something to hold it up. Possibly it may be the same with the work on which we enter. Our work has been much more than we thought, because others have built around it; and by their more substantial work have held up the results of our undertakings.

To-day we have had a delightful time; to-day we have met to commemorate the noble work of those who have preceded us—and great indeed will be the praise of those who come after us, if they can point to the result of our labors, and say that we also built well; and glory in their ancestors, because we had transmitted to those who followed us in the rich and the priceless heritage which we have received. [Applause.]

The audience then sung hymn No. 32:

“ All hail the power of Jesus’ name!
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown Him Lord of all,” &c.

Rev. Dr. Parke then dismissed the audience with a benediction :

“ May grace, mercy and peace from God the Father, the Son, and the Holy Spirit, rest and abide with each one of you evermore. Amen.”

AN INTERESTING REMINISCENCE.

Before referring to his church, the Rev. Dr. Chambers read by request, the following interesting paper, relating reminiscences of the ancestors of a number of those in the audience:

It is no departure from good taste, upon an occasion like this, to recall some visits to this church made more than one hundred and twenty years ago, by a lady who was a member of the church in 1786. The reminiscence is delightful; the narrative is from the very vivid recollection of a bright and observant woman and it is hoped will add to the interest of the event we commemorate.

About the close of the Indian war of 1763, Colonel Hugh Alexander was driven from the home he had made in Shearman's valley; fleeing with his young family to Nottingham, in Chester county. Upon his return he lodged over Sabbath near the Swatara ridge on its western slope, attending public service at Paxton church with his daughter. She was then too youthful to make substantial observations, but used to tell her grandchildren that she remembered the preacher as a large man, with a rosy face, full voice, and forcible delivery. He had a rifle in the pulpit with him, and almost all the men were armed — those who rode with holster and pistol — those afoot with rifles. The

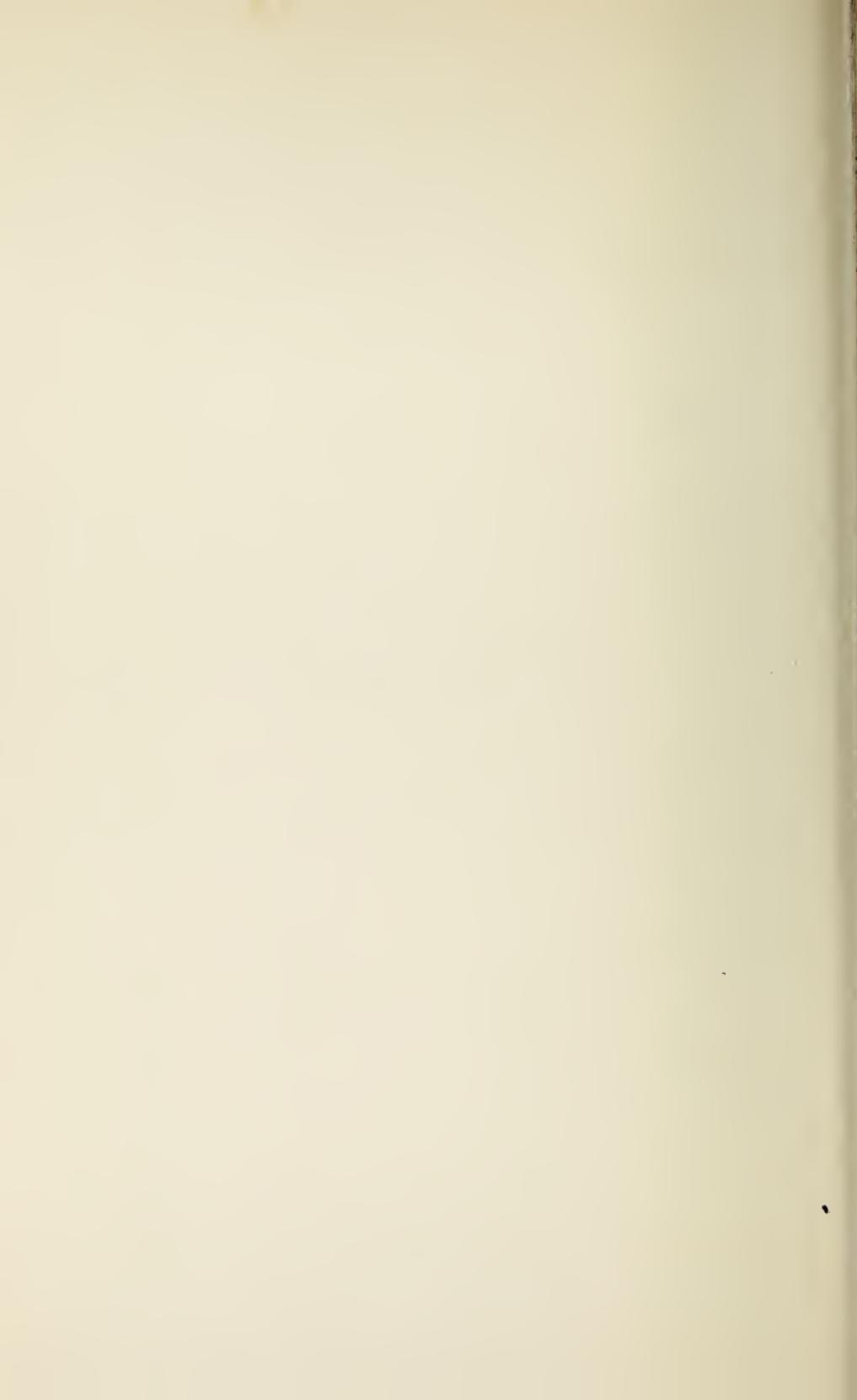
congregation was large — many could not obtain seats within the stone church.

Just before the Revolution her father made another visit east, a delegate to a gathering of those who were opposed to provincial government and foreign oppression. She accompanied him. Upon their return they were detained near Harris ferry over Sabbath. In the morning they rode to Paxton church, arriving while the congregation was assembling. She was then a young lady, and observed how very little grown timber there was between the Susquehanna and the church. It had been destroyed some twenty years before, in the Indian war of 1755. This second visit was in the fall of 1772. Apparently all the men of the congregation were present; the church grove was filled with fine horses; vehicles of any sort were rare. The women were neatly, generally prettily clad, the men substantially, mostly in dark broad-cloth, with buff waistcoat and short clothes. As this manufacture was English, it was free of import, therefore, cheap and used by all classes except those who were forced to wear homespun, which all had to do a few years afterwards. The crowd took their places in the decorous way of their Presbyterian fathers. Soon the service was opened by a large, broad shouldered, very tall, well-clad clergyman, who wore a Geneva band, his hair showing marks of advancing age. His manner was grave and impressive, adding to this remark, as much so as that of any man I have

heard since. When she spoke of this she was seventy-five years of age. His style of delivery plain, very clear, and commanded the reverent attention of all. The music was led by a precentor. At the close of the service, Col. A. and his daughter were introduced to Rev. Mr. Elder. She was much struck by the refined address, dignity, and ease of the clergyman.

Two years after, as Mrs. John Hamilton, she was at Paxton a third time, just when the whole country was aflame about the conduct of the English government. It was after harvest, and the sturdy farmers loudly asserted that they would no longer peaceably endure the wrongs of the mother country ; they were as full of fight as of patriotism ; none more positive than the preacher, who was the same Mr. Elder. He had become more and more decided that the only way to end the dispute between the mother country and the colonies was armed resistance, and so said in the sermon he preached from Psalm 2, verse 3. He was only half a year in advance of the Congress which created an army, placing at its head the great Washington. That Mr. Elder's congregation and his family partook of his principles, it is only necessary to add that a regiment was raised in its bounds, and that four of his grown sons were officers in the war that so soon followed my grandmother's visits to Paxton church, where she sat in the same church building we do to-day.

APPENDIX.



ORDINATION SERMON

Of Rev. John Elder, preached at Paxtang, Dec. 21, 1738.

TEXT.—*Psalm 119, v. 165:* “Great peace have they which love thy law: and nothing shall offend them.”

God hath been mercifully pleased to implant in us a natural desire of happiness, which is so inseparable to human nature that 'tis impossible for us to forbear desiring what is good for us, or at least what appears good, for though through our own ignorance and inconsideration we many times mistake evil for good, and misery for happiness, yet such is ye frame of our nature that we cannot desire evil as evil, or misery as misery, but whenever we embrace a real evil, 'tis either under the notion of a less evil, or of a real and substantial good.

And since we have depraved our natures and debased our reason to such a degree as that we cannot now in many respects perfectly know what is our perfect good, or distinguish our happiness from our misery, He hath been farther pleased, in His holy word, to show us wherein our true happiness and felicity as to this life doth consist, namely in inward peace and tranquility of mind, resulting from a due sense of the divine favour, and the sincere love and goodwill of mankind. This the loyal Psalmist, as instructed by ye spirit of God, in the words of my text, was fully assured of, and, therefore, he boldly declares those truly blessed and happy that are in such a condition, that from their reflection on their sincere love to the laws of God and a life spent in conformity to religion and true piety, enjoy such a sweet calmness and composure of mind as nothing can disturb. “Great peace have they,” &c.

All or most writers are agreed that David was the penman of this psalm, and indeed it breathes so much of that sincerely pious and devout frame of heart that ever shone so conspicuous in him that it puts it beyond all doubt. That he was taught by the spirit of God, was the compiler of it, his main scope and design in it is manifestly to command the serious and diligent study, as well as the constant practice of God's word, as incomparably the best counsellor and comforter in the world, and as the only way to true blessedness, and this he confirms by his own example, proposed to mankind for their imitation, declaring the frequent experience he had of its admirable sweetness and unspeakable benefit in every condition and especially in the time of his distress.

Its observable in this psalm that the word of God is diversely termed by the name of law, statutes, precepts, or commandments, &c., by which variety he designed to express the nature, ye great perfection and manifold uses of God's word, and there are very few of all these verses contained in this psalm in which one or other of these titles are not mentioned.

There is little or no connection observed in it, or dependence of one verse upon another. I shall not, therefore, spend time in considering the context, but shall come immediately to the words, "Great peace have they," &c. Where, by law, as I observed before, we are to understand the word of God contained in the Scriptures, and therefore the Psalmist declares that all who sincerely love God's word and demonstrate their love to it by conducting themselves agreeably to its statutes, all such as spend their time in the conscientious observance of our religious duties, shall enjoy either outward prosperity and happiness, (which God in his law hath expressly promised to good men,) or at least inward peace, satisfaction and tranquility of mind, arising from the apprehension of God's love to them and watchful care over them in all the concerns of this life and that which is to come; this shall be their sure lot and portion if they perform what is required on their part, and though they may meet with some disturbance and dissatisfaction yet their end shall be peace, as it is expressed Psalm 37:37, "And nothing shall offend them," though they may meet with losses and crosses and may be sometimes liable to the rude insults of the wicked and ungodly, yet none of these shall offend or scandalize them to such a degree as to throw them into mischief or utter ruin. Now from the words thus briefly explained we may observe this doctrinal proposition, viz: That

True peace and felicity results only from a religious life or a life spent in conformity to ye laws of God.

- I. To consider the advantages of a religious life.
- II. To remove some objections that may be made against the proposition. And then conclude with some inferences from what may be said.
- I. Then I am to consider ye advantages of a religious life that constitute that peace or happiness mentioned in the text. Now these advantages are many, but what we may account the first and the chief ingredient in all the rest, is piece with God reconciled to us by the satisfaction in which Christ our glorious redeemer, and this peace or reconciliation upon the account of Christ's atonement, he hath promised to

all such as sincerely love and endeavor to live agreeably to his laws. And this is indeed an unspeakable privilege and advantage, to live in perfect peace and harmony with such a kind and patient friend, to whom we carefully open all our wants, express our griefs, and impart our cares, with assurance of relief and support, can betake ourselves to him in our greatest extremities with boldness and confidence, as children to a father, who is perfectly able, as well as ready, to supply our wants, and vindicate our cause which was still the main support of the godly in all ages of ye world, and bore up their sinking spirits under the heaviest pressures and difficulties.

It was this that comforted David in his declining years, when he had arrived at the highest pitch of experience, and was fully convinced of the instability of sublunary things, and of the little comfort and satisfaction they can afford us, as it is expressed, II Sam., 23:5, "Although my house be not so with God; yet he hath made me an everlasting covenant, ordered in all things sure, for this is all my salvation and all my desire," &c., he was fully satisfied that he had made religion his principle study, that he had still respect to ye divine law, he was fully persuaded he devoted himself to the service of God, that he had entered into covenant with him who was faithful to fulfil all his promises, and would never make void his covenant; all of which afforded him the most peaceful and satisfying reflections, and therefore declares concerning himself, Psalm 46:1, 2, 3, "God is our refuge and strength, a very present help in time of trouble; therefore I will not fear though the earth be removed, and though ye mountains be carried into ye midst of ye sea; though ye waters thereof roar and be troubled, though ye mountains shake with ye swelling thereof." And likewise the 27 Psalm ye 1 and 3 verses, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

What glorious pitch of happiness and felicity was good David now advanced to, when ye sense of the Divine favour, peace and reconciliation was so strong in him, that nothing could baffle his hopes, or shake ye firm repose of his mind; when he could exult in ye midst of sorrows, and triumph over all his enemies, how numerous and powerful soever, when he could bear the heaviest strokes of an adverse Providence, and face the greatest danger, with courage and resolution, with no other support, or stay, but purely his sense of the Divine favor and a life spent in conformity to His laws? Could we but once then, in

imitation of this singular pattern of true piety and devotion, make religion our chief and principle study, and the laws of God our only delight, then might we assure ourselves of the divine favour, than which there can be no greater blessing, for it is the height of our perfection and the sum of our desires, and is productive of all the peace and prosperity, the comfort and satisfaction we can enjoy, both in time and to eternity. This is the first and main advantage of a religious life and all the rest are consequent upon it, such as inward and outward peace, plenty, and prosperity, and,

1st. Inward peace and tranquility of mind, that sweet repose and calmness of spirit that are the sure concomitants of a religious and virtuous life, for as the mind of a wicked and ungodly person, is disturbed and distracted, his conscience galled, his affections divided into opposite factions, and his whole soul in a most diseased and restless posture, so on the other hand a truly pious and religious person who sincerely loves the word of God, and lives agreeably to its precepts, his mind is free from those disorders and distractions, his conscience calm and easy in all occurrences, his passions pure, regular and harmonious, and his soul enjoys a perfect ease and rest.

For by a consciousness of our sincere piety and devotion, we shall be discharged of all those restless cares and anxieties, that distress and prick us like a crown of thorns ; by our hearty submission, to his will contained in his laws we shall ease our conscience of all that horror, rage, and anguish, that proceed from the things of our sin and guilt ; by our loving admiring and adoring him our affections will be eased of all that inconsistence and inordinacy that render them so tumultuous and disquieting ; and these things being once accomplished, the sick and restless soul will universally find itself in perfect health and ease ; for now all her jarring faculties, being tuned to the sweet and harmonious laws of religion, there will be a perfect concord in her nature, and she shall have no disquieting principle within her ; nothing but calm and gentle thoughts, soft and sweet reflections, tame and manageable affections, nothing but what abundantly contributes to her repose and satisfaction. Now she is no more tossed and agitated in a stormy sea of restless thoughts and guilty reflections, no more scorched with impatience, or drowned with grief, or shook with fear, or bloated with pride and ambition, but all her affections are resigned to the blessed empire of a spiritual mind, and clothed in the gay but decent livery of religion.

And tho' there may be sometimes a strong conflict between the law

in our members and the law in our minds, yet it shall end still in a glorious victory and happy peace ; and those divided streams, our wills and consciences, our passion and our reason, shall be united in one channel, and flow towards one and the same ocean, and being thus joined and knit together by the ties and ligaments of virtue and true piety, our souls shall be perfectly well and easy, and enjoy a sweet calmness and serenity within themselves. This is one advantage of a religious life, and cannot be obtained by anything else, for were it attainable by riches, by favor or worldly interest, what a happy state would the rich, ye great and honorable be in ; how would they glut themselves in worldly ease and luxury, and enjoy a delightful paradise even on earth itself ; how should their inward peace and tranquility concur with their outward plenty and prosperity, in making them unspeakably happy. But do we not generally find it quite otherwise ? How often may we see those who are advanced to the highest pitch of outward happiness and felicity, most deprived of inward peace and satisfaction ? With what significance and lively expressions do they sometimes discover their dread and horror when their conscience begins to gnaw, to twit and accuse them for their transgression of the equitable laws of God ; how often may we see them racked and tortured by their jarring passions, and rent and torn by the envenomed things of their own guilty consciences, while the poor and indigent that have scarcely bread to support their natural lives, and clothes to defend them from the injuries of the weather, enjoy inward comfort and contentment, sowing in hope and reaping with gladness, and pursuing their several callings with all desirable cheerfulness and gayety ? This is of a religious and righteous deportment, of a sincere love to God's word, and a life spent in obedience to His laws.

But again, secondly, such as live agreeably to God's word, and do sincerely love His laws, shall enjoy not only inward peace and satisfaction, but this God hath himself promised to all his true saints and servants as it is expressed in 29 Psalm, the 11th ver. : "The Lord will bless his people with peace." Though they may hear of rumors of war on every hand, yet this shall not vex or disturb them, for God shall make their very enemies to be at peace with them, as the wise man hath told us. Prov., 16 : 7. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him ;" he disappointeth them of all their malicious designs, and either removeth their enmity by changing it into a real and sincere regard or causeth them to smother it so that it shall never hurt the truly virtuous.

Thus now the religious person enjoys a perpetual peace from every-

thing about him, for his enemies as well as his friends, and from the noxious and hurtful as well as from ye innocent creatures, for God maketh peace in all his borders ; He is his guardian and protector, his defense, his shield and buckler ; He maketh him to be in league with the stones of the field, and ye beasts of ye field to be at peace with him, nothing from within or without can perplex or trouble him, but he may lie down in peace and rise without fear, and nothing to break his rest, or shake ye firm repose of his mind, and may solace himself in every condition with the same devout confidence and trust in God, that enabled good David to say : Psal , 4 : 8 : "I will lay me down in peace and sleep, for thou Lord only makest me to dwell in safety."

And as he is thus blessed with inward and outward peace, so he has also the prospect of plenty and prosperity. For, as the Apostle Paul said, "Godliness is profitable unto all things having the promise of this life, as well as that to come," 1 Tim., 4 : 8 ; which is indeed most reasonable and equitable. Since it is God that is the supreme Lord and proprietor of the universe, is it not fit that we should distribute the good things of this life to such of His subjects as are most deserving, and live most conformable to His laws, at least such a portion of them as He knows necessary for their support and convenient to their happiness, and therefore saith the Psalmist in that 84th Psalm, 11 verse, "The Lord sha'l give grace and glory, and no good thing will he withhold from them that walk uprightly."

These now are the advantages of a religious life that constitute that true peace and felicity mentioned in the text, namely, peace with God, inward peace and tranquility of mind, peace with all around us, and plenty and prosperity ; 'Tis true indeed the religious and sincerely pious are not always blessed by God with the greatest affluence of temporal good things ; but the discussing this point belongs more properly to my

II Head of discourse, wherein I proposed to remove what objections might be made against the doctrinal proposition I laid down.

And contrary to this, may be advanced that complaint that hath been usual in all time and ages of the world, namely, that it fares best with the world and worst with the best of men. This hath indeed been a common complaint, and through the commonness of it 'tis now grown into a maxim. But to remove this we must consider that we are apt to pity the miserable and to envy the prosperous ; and that those passions do naturally bribe our judgment to think worse of the one and better of the other than either deserve ; for those whom we pity we are

inclined to love, and those whom we love we are inclined to think well of; so on the contrary, those whom we envy we are inclined to hate, we are inclined to think ill off; and then because God doth not reward or punish men according to the sentence that our blind pity or envy passes on them, we are ready to quarrel with His providence, and to pronounce them vicious or virtuous according to the biased or prejudiced notions we form of them. And besides there are many base hypocrites in the world, that make a mighty show and ostentation of piety, do secretly indulge themselves in many ruinous and wasteful vices which frequently reduce them to poverty and misery; and these we commonly rank among the good, it fares ill with, as on the contrary there are many good men that in the course of a reserved, modest, and unaffected piety, which makes very little show in ye world, are blessed and prosperd, and these we all commonly rank among the bad that fare well.

Since therefore we are such incompetent judges of good or bad men, we should be very careful how we object aga nst the providence of God, such maxims as are only founded on our fallacious observations, and should not by our mistaken notions rashly pronounce those bad who may be good, or good who may be nevertheless bad, from the circumstances of life we see them enjoy. And could we but once strip ourselves of pity and envy and penetrate into the insides of men, I doubt not but we should soon be satisfy'd that good and religious men have much ye advantage of profane and wicked men as to ye happiness and prosperity of this world.

For a good man in any condition on this side pinching want, is ordinarily, even in this life, far more happy than ye most easy and prosperous sinner whose outward glory and greatness, is usually nothing but ye gaudy cover of a fragile inside, of a mind that is tortured with pride and envy, with boundless hopes, insatiable desires and foul reflections that dash and embitter all his enjoyments; while ye good religious man, under his mean and simple outside, carries a great and happy soul, a contented mind, a cheerful heart and a calm conscience which mightily sweeten all his enjoyments, and make his homely morsel outrelish the most studied luxuries. Thus now we may see how vastly ye happiness of the righteous is preferable to that of the wicked, either in his outward life or in his inward peace and tranquility of mind.

But some may further object here, how is it possible for such a one to enjoy inward peace and satisfaction, since his conscience is so scrupulous and tender that it will immediately twist and gall him upon the smallest transgression of Divine laws.

It's true indeed that the best men in this corrupt and imperfect state are frequently sinning, their best services are attended with many imperfections and their fairest graces have their several blots and blemishes, and their conscience will immediately accuse them of their smallest miscarriages and remind them of their duty. But this is so far from being their misery, that it is their greatest happiness ; for by this means they are kept from continuing in a course of sin, and whenever they have strayed from the path of virtue, they return vigorously to their duty rejoicing with joy unspeakable that they are so happily escaped from the paths of sin and death and destruction ; while the wicked continue in their immoral practices lulling their consciences to a profound sleep and making their hands stronger and stronger, till they awaken in despair and horror, and become unspeakably miserable with the dismal prospect of their approaching unavoidable damnation. So that all circumstances considered, as ye wise man saith, Eccles. 8:12, 13 : "It shall fare well with the virtuous and religious but ill with the wicked forever." And therefore my doctrinal proposition will hold good notwithstanding all objections that may be made against it, namely : that true peace and felicity result only from a religious life.

From this then we may observe the wisdom and goodness of God in making our duty and our happiness both in time and to eternity so sweetly to comport the one with the other. So that they go hand in hand promoting that great and gracious design of our sovereign Lord and lawgiver. What remains then but that we should apply ourselves to the study of piety and pure religion, and to the sincere love of God's laws, as the unerring guide of our lives and the just measure of all our actions. When shall we taste ye ravishing sweetness of a religious life, and shall be obliged to own that all her ways are ways of pleasantness and all her paths are peace. Then shall we enjoy peace with God, inward peace and tranquility of mind, peace with all around us, and plenty, and prosperity. Then shall our lives be easy and comfortable to us, and we shall be all perfectly happy as we possibly can be, till once we arrive at those blissful regions above, whence everything that offends and they that commit iniquity are removed and nothing is found but undisturbed peace ; perpetual love and harmony dwell and reign forevermore.

DEED TO PAXTANG GLEBE.

THIS INDENTURE made the Eighth day June in the year of our Lord One Thousand Seven Hundred and fifty-four, Between Henry Foster of the Township of Paxtang, in the county of Lancaster, in the province of Pennsylvania, Yeoman, Eldest son of John Foster, late of the said county, Yeoman, Deceased, and Ann his Wife, of the one part, and the Congregation that now belongs to the Reverend John Elder of the Township in the said county and province, Jointly, of the other part; WHEREAS, the said John Foster was in his life time, by virtue of a certain patent bearing date the fifteenth day of October, One Thousand Seven Hundred and forty-four, seized in his Demesn as of Fee, of and in a certain Tract of Land containing three Hundred and twenty one acres and allowance, and Dyed so thereof Seized, Intestate, Whereupon, according to Law of this Province, the same descended and came to and amongst all his children in Equal proportions, the said Henry as Eldest Son taking a double share to the rest of the Children; AND WHEREAS, the said Henry Foster, by his petition to the Orphens Court Held at Lancaster for the county Aforesaid, the fifth day of December One Thousand Seven Hundred and Fifty two, setting forth that his said Father so dyed seized of the said Tract of Land as Aforesaid, and that it wo'd be inconvenient to divide the same, and that he was willing and desirous to hold the same and pay the younger Children their Respective shares thereof, according to a valuation to be made by indifferent persons, pursuant to the Direction of Act of Assembly in that case made and provided, and praying that proper persons might be appointed to make valuation accordingly, obtained an order of the same Court, That James Galbraith, Esquire, Thomas Forster, Esquire, Thomas Simpson and James Reed should value the said Tract of Land and make a Return of such Valuation to the same Court; Whereupon they, the said James Galbraith, Thomas Forster, Thomas Simpson and James Reed, returned to the said Court that they had by virtue of the above mentioned order valued and appraised the said Tract of Land at the sum of Three Hundred and Eight pounds; And thereupon it was ordered by the court that the said Henry Foster do hold the said Tract of Land on giving security for the payment of the respective shares of the other Children of the said John Foster, Deceased, which amounted to forty seven pounds ten shillings each, as by the records

and proceedings of the same Court, Relation being thereunto had will more fully and at large appear; AND WHEREAS, He the said Henry Foster, hath now satisfied and paid or given security for the payment of the Respective Shares of the Other Children, and therefore is now by virtue of the Act Assembly in that case made and provided, become seized and possessed of the said Tract of Land to hold to him, his Heirs and Assigns, for Ever; Now, *This Indenture Witnesseth*, that the said Henry Foster and Ann his Wife, for and In consideration of the sum of Ten pounds lawful money of Pennsylvania to them or one of them in hand well and truly paid by the said congregation, at or before the Execution hereof, the Receipt and payment whereof are hereby acknowledged, Have and each of them Hath Granted, Bargained, Sold, Released and Confirmed, and by these Presents Do and each of them Doth Grant, Bargain, Sell, Release, Confirm unto the said Congregation, Jointly, their Heirs and Assigns, All that tract, piece or parcel of land situate, lying and being in the Township of Paxtang aforesaid, in the county of Lancaster, Beginning at a Black Oak, thence South Eleven Degrees West Ninty Three perches to a Black Oak, thence North Eighty Degrees West Thirty Six perches to a post, thence South Eleven Degrees East Ninty Three perches to a Black Oak, thence South Eighty Degrees East Thirty Six perches to the place of beginning, Containing Twenty Acres, without allowance for Roads, for the use of the Said Congregation of Paxtang, on which the Stone Meeting House is Built, It being part and parcel of the Above mentioned Tract of Land Containing Three Hundred and Twenty-one Acres and Allowance, Together with all and Singular the Buildings, Gardens, Orchards, Meadows, Pastures, Feedings, Woods, Underwoods, Ways, Waters, Watercourses, Hedges, Ditches, Trees, Fences, Profits, Privileges, Advantages, Hereditaments, Improvements, Rights, Members, and Appurtenances whatsoever thereunto belonging, or in any wise appertaining, and the Reversion and Reversions, Remainder and Remainders thereof, and all the Estate, Right, Title, Interest, Use, Trust, Proprietary, Possession, Claim, and Demand, whatsoever, both at Law and in Equity, of them the said Henry Foster and Ann his wife, of in and to the same, *To have and to hold* the said Tract or parcel of Land, Hereditaments and Premises, hereby Granted and Released, with the Appurtenances, unto the said Congregation, their Heirs and Assigns, To the only use and behoof of the said Congregation, their Heirs and Assigns, forever, at and under the proportionable part of the yearly Quit Rent now due, and hereafter to become due for the same,

to the chief Lord or Lords of the Fee thereof; and the said Henry Foster doth hereby grant for himself and his Heirs, that he and they, the said Tract of Land, Hereditaments and premises hereby granted, with the Appurt-nances, Unto the said Congregation, their Heirs and Assigns, against him the said Henry Foster and the said Ann his wife, Heirs, and against all and every other person and Persons, Whomsoever lawfully claiming, or to claim the same, or any part thereof, by, from, or under him, her, or them, shall and will warrant, and forever defend, by these presents.

In Witness, whereof, the said parties to these presents their hands and seals have hereunto interchangeably set, the day and year above written.

HENRY FOSTER, [L. S.]

ANN FOSTER, [L. S.]

Sealed and delivered in the presence of us by the within named Henry Foster.

HENRY FOSTER.

THOS. FFORSTER,

THOS. SIMPSON.

Sealed and delivered by the within named Ann Foster in the presence of us.

ANN FOSTER.

THOS. FFORSTER,

THOS. SIMPSON.

Received the day and year first within written of and from the within named congregation the sum of ten pounds, being the full consideration money within mentioned to be paid to me.

HENRY FOSTER.

Witness :

THOS. FFORSTER,

THOS. SIMPSON.

The 8th day of June, 1754, before me the subscribers, one of his Majesty's Justices of the Peace of the county of Lancaster came the within named Henry Foster and Ann, his wife, and acknowledged the within written indenture to be their act and deed and desired that the same shall be recorded as such, the said Ann voluntarily consenting thereto, she being of full age and secretly and apart examined the within, consent being first made known to her. Witness my hand and seal the same day and year above written.

THOS. FFORSTER, [L. S.]

Entered in the office for Recording of Deeds in and for the county of Lancaster in Book C, page 237, on the Eleventh day of June Anno Dom., 1770. Witness my hand and seal of my office aforesaid.

EDWARD SHIPPEN,

[OFFICE SEAL.]

Recorder.

DAUPHIN COUNTY, *ss*:

Recorded in the office for Recording Deeds, &c., in and for Dauphin county, in Deed Book B, Vol. 8, page 22, &c.

Witness my hand and seal, A. D., 1890.

July 28, 1890.

PHILIP C. SWAB,

Recorder.

THE REPAIRS IN 1884.

A few days since, learning that repairs of this last remaining landmark of the Scotch-Irish settlement were contemplated, we paid a visit to the old church. We clambered up into the loft, and examined the rafters and also beams, which were just as sound as the day they were placed there. The timbers were made of oak, and originally an arched ceiling was contemplated. This was never done, and when the little window back of the pulpit and the north were closed up, perchance seventy or eighty years ago, the ceiling was made square, supported by cross-timbers held to the rafters by iron rods. The shingles on the south side of the roof are much decayed, while those on the opposite side are in good condition. It has been decided to put on a slate roof with the eaves projecting beyond the the wall, so as to protect that old and substantial masonry. Besides the roof, they propose to "underprie" certain portions of the wall, so that a firmer foundation may be made."—*Dr. W. H. Egle, in Notes and Queries, 1884.*

REV. WILLIAM GRAHAM.

WILLIAM GRAHAM, son of William Graham, was born in Paxtang township, then Lancaster county, Province of Pennsylvania, on the 19th of December, 1745. His father, of Scotch parentage, came from the North of Ireland, as did his mother, whose maiden name was Susannah Miller. His early years were spent on the farm, but by dint of hard labor and perseverance, so characteristic of the Scotch-Irish youth of that day, he prepared himself for admission to the college of New Jersey, (now Princeton,) where he graduated in 1773. He taught in the grammar school connected with that institution, while studying theology under the tuition of the Rev. John Roan.

Among the papers of Rev. John Roan we have the following account:

“ Wm. Graham enter'd 10br. 23, 1767.

1768. Jan. 23-31, absent.

Ap. 2-25, absent.

May 1, abs't some days.

June 13, returned 8br. 2d.

Dec'r 24, some days absent.

sent to Wm. Graham, Nov. 15, 1773, 0:10:0

From the foregoing it would seem that as late as 1774, he was a stu-

Mr. Graham, on the 26th of October, 1775, was licensed to preach.

Mr. Graham, on the 26th of October, 1773, was licensed to preach by the Presbytery of Hanover, Virginia, to which locality his family had previously removed. When the Presbytery determined to establish a school for the rearing of young men for the ministry, they applied to the Rev. Stanhope Smith, then itinerating in Virginia, to recommend a suitable person to take charge of their school, upon which he at once suggested Mr. Graham. Prior to this a classical school had been taught at a place called Mt. Pleasant, and there Mr. G. commenced

his labors as a teacher, and there we find the germ whence sprung Washington College, and the now celebrated Washington and Lee University of Virginia. Mr. Graham died at Richmond, Va., June 8th, 1799. He married Mary Kerr, of Carlisle, Pa., and by her had two sons and three daughters. His eldest son entered the ministry, but died young; the other studied medicine, settled in Georgia, and died about 1840.

THE AGE OF THE CHURCH BUILDING.

The age of the present stone church building at Paxtang, has often been alluded to by Historians of the Presbyterian Church in America. The date usually given for the erection of the walls is 1752. If there are any reasons for this date they have never been clearly stated. The first recorded statement in reference to the building, so far as we are aware, is to be found in the deed for the glebe given to the congregation on the 8th day of June, 1754, by Henry Forster and wife, in which the present "*stone meeting house*" is mentioned. It is, therefore, necessary to go back of this date to find the beginning; but why go back only two years rather than ten, fifteen, or twenty?

It is well known to every one acquainted with the history of Paxtang, that before the stone building was erected the site was occupied by a substantial log structure, which was removed because it was too small to accommodate the growing congregation. The Rev. John Elder began preaching in the log church in 1738, and soon found himself cramped for room and the congregation in a prosperous condition. In 1741 the controversy between the Old and New Lights reached Paxtang, and soon waxed so bitter that by the 16th of August, 1745, the New Light people, comprising almost half the congregation, had not only seceded, but had completed a church building of their own, and installed Rev. John Roan as their pastor. Soon after this event, and long before Mr. Elder's congregation had time to recuperate, the Indians, incited by the French, became troublesome, and for the next ten years the people of Paxtang were fully occupied in the defense of their homes. It was during this period that Mr. Elder and his flock worshiped with their rifles in their hands. All work upon the building seems to have been suspended, the walls had been erected and roofed in, and it is more than probable that it remained in this condition, with neither floor nor pews, until after the revolution. In view of these facts, it is not reasonable to suppose that the congregation would, in 1752 tear down their old building and incur the unnecessary expense of a new erection, and it is, therefore, logical to conclude that the stone house was erected prior to 1741, when the numerical and financial condition of the congregation was favorable to such a project. Aside from this reasoning, we have the positive statement of the late Thomas Elder, Esq., of Harrisburg, son of Rev. John Elder, under

whose auspices the church was built. On the 20th of June, 1852, Mr. Elder paid what was doubtless his last visit to Paxtang church. The occasion was the funeral of Mrs. Sarah Rutherford, widow of William Rutherford, who had been his life-long friend. After the services were over, Mr. Elder spent a short time looking about the old grave-yard, in which, as he said, most of the friends of his youth and early manhood lay sleeping, reminiscences of the past crowded upon him, and as he moved slowly along he spoke of the old church as it was in his father's time, and of the leading men connected therewith; and in reply to a question by Capt. Rutherford, he said that whilst he was not sure that there was any record of the erection of the present building, he had often heard his father say that the walls were built in 1740. This, in the absence of well authenticated documentary evidence, ought to be conclusive.

The descendants of the sturdy men and women who worshiped there in 1740 are scattered everywhere, many of them prominent in church and State, and in the business enterprises of the land. A little band still holds the fort. All these should unite and see to it that the year of grace, 1890, shall witness such a celebration of the one hundred and fiftieth anniversary of the laying of her corner-stone, as shall do honor to this mother of churches and oldest monument of Presbyterianism now standing in Central Pennsylvania.—*W. F. R., in Notes and Queries, in 1890.*

THE NEW-SIDE CHURCH.

About two miles east of old Paxtang Church and one and a half miles north of Rutherford Station in Lower Paxtang township, is an old Scotch-Irish burying-ground containing about one fourth of an acre of land and surrounded at present by a substantial post and rail fence. Formerly a log meeting-house stood close by, on the opposite side of the road. This building was also known as Paxtang meeting-house, and the people who worshiped here were the New Side Presbyterians, with Rev. John Roan as their pastor.

In 1787 the house was torn down and the materials sold for the sum of ten pounds eighteen shillings and three pence ; this included eleven and a quarter yards of diaper, four yards table cloth, one yard napkin, and one table and chair. This sum—together with twelve pounds two shillings and three pence raised by assessment upon the congregation —was expended in the building of a new paling fence around the graveyard. The fence, in the course of time, decayed, and was rebuilt by Conrad Peck, at the expense of Samuel Sherer, 'Squire McClure, and Robert Stewart. This fence also went the way of all fences, and Robert Stewart, shortly before his death, caused the present post and rail fence to be erected.

The meeting-house occupied the same field with old Paxtang church, and was used during the greater part of Rev. John Elder's pastorate. The little cemetery adjoining contains comparatively few graves, and is evidently of much later origin than that of old Paxtang, the oldest marked grave in it being that of James Welsh, Jan. 28, 1754, and there are no traditions which carry us beyond that date. This does not prove anything, but would seem to indicate that the establishment of the church was about 1750.

After 1787 most of the members of this church connected themselves with old Paxtang, and in 1793 we find some of their names on a subscription list for Rev. Mr. Snowden's salary.

Who purchased the table and chair does not appear, but they brought nine shillings and eight pence ; and were sold for the congregation by John Wilson and Robert Montgomery.—*W. F. R., in Notes and Queries, 1883.*

THE SCHOOLS AND SCHOOL-MASTERS.

No records of the schools of the valley have been preserved earlier than those relating to the free schools of the present day. All that we know concerning them is gathered from a few entries in old memorandum books, receipts for tuition, "the memory of men still living," and tradition. The first settlers were principally Scotch-Irish Presbyterians, and the present site of Paxtang Church was early fixed upon as a suitable place for a church and school-house. In 1732, the church was organized under the pastorate of Rev. William Bertram, but a building had been erected, and religious services conducted at stated times by Rev. Mr. Anderson and others, long before. And there is every reason to believe that the school was coeval with the church. Three different buildings were used at different times as school-houses—the first and oldest was a log cabin which stood a short distance north of the church on Thomas McArthur's land—the second a log house on Thomas Rutherford's land, west of the church—the third was known as the "study house"—a building belonging to the congregation, erected for the convenience of the minister, into which he could retire for meditation between sermons. These buildings have all long since disappeared and with them the old type of school-masters. The pedagogue is now spoken of as "*the teacher*." In those days he was called "*The Master*," terms which sufficiently indicated the difference between the past and present position of that important personage.

The names of the masters who taught here before the Revolution are all forgotten save that of Francis Kerr, who immortalized himself by organizing a clandestine lodge of Masons, whose temple was the old Log Cabin. During the quarter century immediately following the Revolution, the celebrated "Master Allen," surveyor and school-master, fills the most prominent place. His reputation as an educator was great and his services in demand. In connection with the common branches, he taught Latin and surveying, and was looked upon by his contemporaries as one who had almost reached the summit of the hill of knowledge. In the course of his long career he conducted schools in Paxtang, Derry, and Hanover; and almost all the surveyors, squires, and scriveners in these townships who were in active service forty or fifty years ago, had in their youths sat at the feet of Master Allen. It is not known precisely how long he kept school at the Meeting House; it

is however certain that he was teaching there on the 29th of April, 1783 ; also, that he opened school on the 9th of May, 1785, at 7 shillings and 11 pence per scholar per quarter — and that he was teaching there on the 12th of January, 1789. After this date we have been unable to find any record, but have frequently heard it stated that the first school attended by Capt. John P. Rutherford was Master Allen's, at the Meeting House. Capt. Rutherford was born in 1802. This would indicate that Allen closed his career as master of the school about 1808 or 1810. He afterwards taught at Gilchrist's, near Linglestown.

It is a curious fact, that the Christian name of one so famous and who filled so large a space in this community for so many years—should be forgotten. His character as "*Master*" seems to have overshadowed his very name. And he is known to fame only as Master Allen. Among the many traditions concerning him, is one which represents him as a firm believer in the efficacy of the rod as a promoter of good morals and a quickener of the intellectual faculties. All were soundly drubbed daily and those unfortunate youngsters whose indulgent parents spared the rod, received at his hands a double portion, in order that they might have as fair a start in life as their more favored friends who were properly whipped at home. His stern and forbidding aspect, as he stalked about the school-room, rod in hand, struck terror into the hearts of all meditators of rebellion, and left such a lasting impression upon the mind, that old men of three score and ten have been known to shudder as they recalled it.

In the cemetery near Harrisburg, among those brought there from the old burrying-ground in the city, is a grave marked by a marble slab resting upon four pillars of sandstone. The inscription is as follows :

*In
Memory of
Joseph Allen
who departed this life
Feb. 13th 1819
Aged about 80 years.*

There are many reasons for believing this to be the last resting place of the old autocrat of the school-room.

Joseph Allen, by his will, dated July 4, 1812, bequeathed his books and MSS. to his nephew, David Allen, of the New Purchase. These documents may still be in existence somewhere, and doubtless contain much that would be interesting to us to-day, and it is to be regretted

that he left them to one living so far from the scenes of his life-work and where his name and fame were unknown.

From Master Allen's school went out many young men who afterwards became prominent in their respective walks of life. Among those may be mentioned Thomas Elder, member of the Dauphin county bar, and eleventh Attorney General of Pennsylvania.

John Forster.—A distinguished citizen of Harrisburg, and Brigadier General in the war of 1812.

Jonathan Kearsley.—An officer in the Second Regiment United States Artillery—served throughout the war of 1812, and lost a leg in the defense of Fort Erie—was afterwards Collector of Internal Revenue for the Tenth district of Pennsylvania. And in 1820 was appointed by Mr. Monroe, a receiver for the Land Office at Detroit, a position which he held until 1847; was elected mayor of Detroit in 1829, and was four times elected regent of the State University of Michigan, and received from that institution the honorary degree of Master of Arts.

Joseph Wallace—merchant—Deputy Secretary of the Commonwealth in 1838, and an eminently useful citizen of Harrisburg.

John Rutherford, surveyor and farmer, represented Dauphin county in the 28th Legislature of Pennsylvania.

William McClure, a leading member of the Dauphin county bar.

William Rutherford, farmer, colonel of Pennsylvania militia, and represented Dauphin county in the Thirtieth, Thirty-first, Fortieth, and Forty-first Legislatures of Pennsylvania.

Joseph Gray, surveyor and farmer, filled with credit, the office of surveyor of Dauphin county.

James S. Espy, Esq., for many years a leading merchant of Harrisburg.

These are a few from Paxtang. Had we the roll of Allen's scholars from first to last, many distinguished names from Hanover and Derry would undoubtedly be found upon it.

Cotemporary with Allen at the Meeting House was Mr. Thompson, who began a quarter on the 29th of May, 1786, at five shillings per quarter, and Mr. Armstrong, who opened school on the 31st of October, 1786, at five shillings. Of this school we find recorded in Rev. John Elder's memorandum book, (which through the kindness of Dr. W. H. Egle, we have been permitted to examine,) the following:

“Dec. 11, 1786. This day he discontinued ye school on acc't of ye severity of ye weather.”

Allen, as has been noted, closed his career as teacher at the Meeting

House, about 1810. He was followed by several men whose names we have been unable to ascertain.

In 1814 and 1815, Francis Donley, an Irishman, conducted the school.

In 1816, Mr. McClintock.

In 1817, Benjamin White, of Vermont, noted for the severity of his rule. He, in common with all bachelor school-masters of that day, boarded around.

In 1818 and in 1819, John Jones lived in the house and taught the school.

In 1820, Thomas Hutchison, of Union county, Pa. Mr. Hutchison is still living in Stephenson county, Illinois, a hale old man of more than four score. The rule for boarding which governed the master in his peregrinations around the neighborhood, may be gathered from some instructions given to Mr. Hutchison, when he opened school, by an Irish lady, who was one of his patrons; she had but one scholar, and he was a bound boy.

“Now Tammy, where ye hae but the one scholar, ye stay but the one night.”

In 1821, James Cupples, an Irish weaver, and a man of some attainments, particularly in mathematics, kept school in the winter, and worked at his trade in the summer. His loom, for want of room in the house, was kept in the west end of the church, which at that time was separated from the audience room by a board partition. As a school-master, Mr. Cupples cannot take rank as a great man, yet he was in some respects far in advance of his age. He ruled with little or no assistance from the rod, a system of government which his patrons who had been brought up under the stern and vigorous rule of Allen, could not fully appreciate. He stands out as a solitary example among his compeers as one whom no little boy ever attempted to thrash as soon as he should be able, and from him dates the decline of the reign of terror in the school-room. For these things he deserves to be gratefully remembered. After teaching several terms at the Meeting House, he removed to Churchville, and in 1826, to Cumberland county, where he probably spent the remainder of his days.

In 1824, Mr. McCashan was master of the school.

In 1825, Mr. Samuel S. Rutherford. Mr. Rutherford was a native of the valley, and for many years one of its leading citizens. He died on his farm near the church in 1872. From 1825 to 1839, when the school finally closed, we have a long list of teachers, none of whom seems to

have taught more than a single quarter. Among them are the names of Mr. Lockhart, Francis D. Cummings, (a man of varied attainments,) Cornelius Kuhn, Rev. John Macbeth, Mr. Martin, David Calhoun Thomas Mifflin Kennedy, Robert Cooper, John Ebersole, and William Gold.

In the fall of 1839, the free school system went into operation in Swatara, and the light from the old school at the Meeting House, which had cast its rays upon the valley for more than a hundred years was extinguished. From the earliest times down to 1812, this was the only lamp by which the feet of the children of the valley were guided along the pathway to learning.

In 1812, the over-crowded condition of the school compelled the erection of another building. The site chosen was the north-east corner of Jacob Walter's farm, in the woods, near a spring of water. The logs were contributed and hauled to the spot by the farmers around, and John McClure, of Hanover, afterwards of Ohio, was the architect. The house was about sixteen feet by eighteen feet, with a ceiling so low that a tolerably active young man could stand on the floor and kick the joists. This building is still standing, and has been used for more than thirty years as pig-pen, a use to which it is much better adapted than it ever was for a school-house.

David Calhoun, of Paxtang, a lame man, and a distant relative of the great South Carolina nullifier, was the first master. He afterwards taught in Paxtang township and at the Meeting House, and finally went to the west, where he died. He was followed by Thomas Wallace, who wielded a rod of such prodigious length, that he was able to reach any scholar in the room without leaving his chair.

Joseph Gray, of Paxtang valley, came next in 1815. Mr. Gray afterwards became distinguished as a surveyor ; died on his his farm in the valley in 1861, and was buried in Paxtang grave-yard. From Mr. Gray's time down to the close of the school, many different men were employed as masters, among whom may be named Tiljer Neal, a New England man and an excellent teacher ; John Karr, an Irishman ; Benjamin White, of Vermont ; Mr. Burritt, a Yankee ; Curtis McNeal, a Scotchman ; William Walker, of Hanover ; Murray Manville, P. K. Burke, Mr. Runyan, Mr. Robinson, Mr. Norwood, an Irishman, and a great lover of strong water, who once declared that when his bottle was empty he felt like the man described in the first lines of the "Beggar's Petition," "Pity the sorrows of a poor old man," &c., but when it was full, "No king upon his throne was happier." Following Norwood, was a man

of pompous carriage and courtly manners, known as "Old Quality." What his name really was, no one now seems to know. And lastly, Mr. Anderson. Most of these men, and others not remembered, taught but a single quarter, and disappeared.

The new board of school directors divided Swatara township into seven districts, and erected a school-house in each. Two of these, Nos. 1 and 5, were located in the valley, and supplied the places of the two old houses. The new buildings were light frame structures, and stood for twenty-five years, when they were replaced by the present substantial brick houses.

We shall not go into the history of the free schools of Swatara, but cannot close the subject without mentioning two distinguished teachers of Nos. 1 and 5, Edwin L. Moore and George Gunn. These two men were relatives, and came to the valley in 1840, young men from Massachusetts, and were examined as to their qualifications by Rev. James R. Sharon, and received from him first-class certificates. Mr. Moore taught several terms at No. 1, then opened a school in Harrisburg, and was for many years principal of the Mount Joy academy. In 1861, he entered the army as paymaster, and served until sometime after the close of the war, when he settled in Nebraska, where he died about 1870. Mr. Gunn took charge of No. 5, or Hockerton, as it was called, because of its location on lands of George Hocker, in November, 1841, and taught the school with two or three intervals, until 1856, when he married, and engaged in farming on Mentor Plains, Ohio, where he died in September, 1862. Mr. Gunn was a gentleman of many social virtues, and when he left the valley for his new home in the west, he bore with him the good wishes of all classes, and left no enemy behind him. One old gentleman with whom he boarded for a time, charged him nothing, "for," said he, "I consider his company worth his board." As a teacher he was second to no man of his day. His capacity for work in the school-room was enormous. His ability to impart knowledge, and his skill in the government of schools unsurpassed. The majority of his pupils are still living and in the prime of life, and all look back with pleasure and satisfaction to the time spent under his instruction.—*W. F. Rutherford in Notes and Queries, 1882.*

THE CALL OF REV. JOSHUA WILLIAMS.

The following papers throw some light on the troubles through which the congregation passed a few years subsequent to the death of the Rev. John Elder, who for fifty six years had ministered to it:

LETTER SENT TO PRESBYTERY IN 1795.

PAXTANG, Octr. 5th, 1795.

*To the Revd. Presbytery of Carlisle about to convene at Marsh Creek
in the County of York :*

WHEREAS, Mr. Snowden has signified to his congregation in Derry Township that he is no longer able to officiate in his Ministerial capacity to them on acct. of Inability of body, and that he purposes to apply to Presbytery for a Discharge from said congregation which we conceive, if he might be indulged in his Request, would leave the congregation of Paxtang in a very distressing & Perilous Situation ; that the two congregations have lived for many years past in perfect peace, friendship, and unanimity, and that we do not wish for a schism between us now ; that of the union is once broke there will be no probability of us being united again ; that of Mr. Snowden is rendered incapable of undergoing the fatigue of the three congregations in less than three years in the prime of life, by all probability he will not be able in a short time to attend to two congregations, and of consequence we shall be left without a pastor and the means of giving a call to another. We, therefore, pray to be considered as united with Derry, and that if Mr. Snowden should insist on being disunited from them, that Presbytery will appoint a committee of their body to enquire into the matter before anything decisive may take place ; and that the majority of this congregation, how much soever they may be attached to Mr. Snowden, would rather he should leave us as he found us, than submit to a dissolution of the union subsisting between us.

By order of a meeting of Paxtang congregation.

JOHN RUTHERFORD,
JOSHUA ELDER.

SUPPLICATION SENT TO PRESBYTERY, 1796.

PAXTANG, Jan'y, 1796.

To the Moderator of Carlisle Presbytery about to meet at Big Spring:

By order of the Committee of Presbytery which sat at Paxtang the 3d of Nov'r last, the Congregation of Paxtang was notifyed the last Sunday but one which we had meeting that the sense of the Congregation wou'd be taken on the next Sabbath whether we wou'd adhere to Harrisburg & break the Union with Derry, or whether we wou'd continuo the Union with Derry & break off with Harrisburg. Accordingly after sermon last Sunday the heads of families were desired to attend, and after the business was explained to them, we proceeded to take the votes of the People, & it appeared that a Majority of the Congregation was for continuing the Union with Derry and relinquishing Harrisburg, they likewise chose the bearer Capt'n John Rutherford as their Commissioner to wait on Presbytery with this Remonstrance, praying that Presbytery wou'd grant us Supplies & dissolve the Congregation of Paxtang from their Obligations to Mr. Snowden & that he might discontinue his labors to them unless ordered to supply them as any other Gentleman.

SUPPLICATION SENT TO THE PRESBYTERY OF CARLISLE, 1796.

PAXTANG, Sept. 3d, 1796.

The Rev'd Presbytery of Carlisle:

GENTLEMEN: Whereas we are now destitute of the Gospel Ordinances being regularly administered to us, and what few supplies were allotted for us at the last Presbytery we fell short even of these on account of the age and Inability of one of the members appointed to supply us; We, the Subscribers, in behalf of this Congregation who met for that purpose Do most earnestly beg and entreat that Presbytery would be pleased to grant as many Supplies as they can with convenience; we likewise wish that if there be any young or unsettled Members belonging to Presbytery these might be sent to us that we might have an Opportunity of the Gospel once more regularly established and administered in all the forms thereto belonging; and your Supplicants as in duty bound shall ever pray.

APPEAL OF THE PAXTANG CONGREGATION TO THE MODERATOR.

PAXTANG, Oct 1, 1797.

To the Moderator of the Rev'd Presbytery of Carlisle:

SIR: We again acknowledge our dependence and renew our request in praying Presbytery to give us such and as many supplies during the winter season as they can with convenience. The bearer, Mr. James Rutherford, is appointed our Commissioner to present this remonstrance to Presbytery and to answer such interrogatories as may be required of him.

Signed in behalf of Paxtang congregation by

JOSHUA ELDER.

LETTER TO THE MODERATOR OF CARLISLE PRESBYTERY, 1798.

PAXTANG, Sept. 25th, 1798.

To the Moderator of Carlisle Presbytery:

SIR: The bearer, Edward Crouch, is our commissioner, appointed by the congregation of Paxtang to wait on the Revd Presbytery of Carlisle with a call for the Revd Joshua Williams for the one third of his labors in union with Derry, whom we expect will apply for the remaining two thirds; likewise to solicit the Presbytery to grant us Supplies in the meantime. Signed in behalf & with the approbation of the congregation by

JOSHUA ELDER.

REV. JOSHUA WILLIAMS.

Joshua Williams, the third pastor of Paxtang, and to whom reference is made in the address of Mr. Joshua Williams, of Minneapolis, was the son of Louis Williams, and was born in Great Valley, Chester county, Pennsylvania, August 8, 1768. When he was about two years of age his father removed to York county. He received an early preparatory education, sent to Dickinson College, Carlisle—then under the presidency of the celebrated Rev. Dr. Charles Nisbet—where he was graduated in 1795, in the same class with Roger B. Taney, for more than a quarter of a century Chief Justice of the United States, and who ever retained a kindly remembrance of him. His theological studies were pursued chiefly under the direction of Rev. Dr. Robert Cooper. In 1798 was licensed to preach by the Presbytery of Carlisle,

and in the following year was called to the pastorate of Paxtang and Derry churches, and was ordained minister thereof on the 2d of October, 1799. In 1801, at his own request, he was relieved from the charge, "owing to some matter of uneasiness which had arisen in one of his congregations." In 1802 he was installed pastor of the Big Spring church, which he served until 1829, when, on account of physical infirmities, he resigned. He died August 21, 1838. His wife, who was a daughter of Patrick Campbell and Eleanor Hayes, of Derry, died at Big Spring, and is interred with her husband there. Mr. William's talents and attainments commanded the highest respect from all who knew him. His intellectual powers were naturally strong and vigorous, and his judgment sound and discriminating. He was familiar with the science of mental philosophy, and had a remarkable taste for metaphysical discussions. He was learned and able in his profession, and highly instructive in his discourses, and Jefferson College honored him with the title of Doctor of Divinity.—*Notes and Queries, 1872.*

MASTER ALLEN'S SCHOOL.

The following documents have recently come into our possession. One is the agreement with Mr. Allen and the other the list of scholars for the year 1781-2. No doubt our correspondent "W. F. R," as others of our readers, will be delighted at the perusal :

" We, and each of us whose names are hereunto subscribed, Being willing to Employ Joseph Allen, to teach our children to Read, Write, and Arithmetic (as far as to the End of Reduction in Dilworth's Assistant) in English according to the best of his capacity, For the term of one year, from the time he shall begin. At the Expiration of each Quarter thereof, We do hereby promise to pay or cause to be paid unto said Joseph Allen the sum of Five shillings hard money (or Wheat to the Value thereof,) and also to find him in Meat, Drink, Washing and Lodging at one certain house convenient to the Schoolhouse ; Together with a Schoolhouse, Fire-wood and Stove, and for the further Encouragement of s'd Master, we do hereby engage to find Lodging at our house for such Youths as may apply to be Taught above Reading and writing in English, which if we do not perform we declare s'd Master clear at the End of each Quarter he may Think convenient. In Testimony of the True performance of the above Articles and agreements noted, the s'd Joseph Allen, We do herewith subscribe our Names and Number of our Scholars, the 16th day of November, 1781.

John Elder,	3	sch's.
John Rutherford,	$2\frac{1}{2}$	sch's.
Thos. Murray,	$1\frac{1}{2}$	"
Joshua Elder,	1	"
John Clark,	1	"
Gustavus Graham,	1	"
Jacob Awl,	1	"
Hugh Cunningham,	2	"
Hugh Stewart,	1	"
Peter Pancake,	1	"
Alex. McCauley,	$\frac{1}{4}$	"
Robert Elder,	$\frac{1}{4}$	"
Thos. McArthur,	1	"

"A list of the Scholars' Names and Time they were at School with Joseph Allen, and also their parents' Names, who Dr. for them—31st Aug., 1782:

Rev. Mr. John Elder for David Elder,	6	Mos.
Samuel do.,	9	"
Michael do.,	9	"
Rebecca do.,	6½	"
James do.,	3	"
Joshua Elder, Esq., for Polly Hayes,	9	"
Peter Pancake, for Frederick Pancake,	9	"
William Watt,	3	"
Alexander McCauley, for George do.,	6½	"
Barbara do.,	3	"
Hugh Cunningham, for James do.,	9	"
Hugh do.,	9	"
James Crouch, for Edward do.,	3	"
Colonel James Burd, for James, jun'r, do.,	9	"
Joseph Burd,	9	"
Wm. Kerr, for William, do., jun'r,	3	"
William Kelso, John do.,	4½	"
Rebecca do.,	5	"
Thomas do.,	4½	"
Jane do.,	3	"
Joseph do.,	5½	"
Richard Carson, for Richard do, jun'r.	8	"
Sally do.,	7	"
Robert Elder, for James do.,	3	"
David, do.,	3	"
John Dimsey, for Thomas do.,	8	"
Arthur Brisband, for Robert do.,	8	"
James do.,	4	"
Jane do.,	4	"
Col. Thos. Murray, for James do.,	9	"
Polly do.,	2	"
Ann do.,	3	"
Mr. Jacob Awl, for Jacob, junr, do.,	4½	"
Samuel do.,	4½	"
Jane do.,	4½	"
Capt. John Rutherford, for Samuel do.,	9	"
John do.,	9	"

Polly do,	8	Mos.
Wm. do,	4	"
Peggy Gray,	4	"
Mrs. Mary Stewart, for Michael Simpson,	3½	"
Joseph do,	3½	"
Rebecca do,	3½	"
Widow Wilson, for Jane do,	3½	"
Esther do,	3½	"
Joseph Hutchison, for John do,	3½	"
Tilley Larkey,	3½	"
Thos. Kyle, for himself,	3	"
Jeremiah Sturgeon, do,	3	"
Joseph Green, do,	3	"
James Wiggins, do,	3	"
Hugh Stewart, for Robert, do,	7½	"
Hugh, jr, do,	7½	"
Samuel do,	4	"
John Gray, sen., for Ann Hays,	8	"
Sam'l Rutherford, for Nelly Gray,	9	"
Col. Maxwell Chambers, for Arthur do,	9	"
John Clark, for Stephen do,	5	"
Polly do,	5	"
James Rutherford, for Patt. McCann,	7	"
Gustavus Grahams, for Wm. do,	8	"
John Clendinon, for Peggy do,	3	"
James Russel, for himself,	1½	"
Peggy Renick, for Alex. Smith,	2	"
David Murtrie, for himself,	3	"
Thos. McArthur,	9	"
Anny Renick,	3	"

—W. H. EGLE, M. D., in *Notes and Queries*.

MARRIAGES BY REV. JOHN ELDER, 1744-1791.

1757, Feb. 11. Allen, Samuel, and Rebecca Smith.
 1772, March —. Anderson, James, and Margaret Chambers.
 1788, April 22. Anderson, James, and Esther Thome.
 1787, Nov. 20. Augeer, Mary, and John Culbertson.
 1783, Feb. 25. Auld, Sarah, and Joseph Green.
 1773, Nov. 1. Ayers, Margaret, and William Forster.
 1741, Aug. 13. Baker, Mary, and Rev. John Elder.
 1786, Dec. 19. Beatty, Mary Brereton, and Patrick Murray.
 1790, Feb. 5. Beatty, Nancy, and Samuel Hill.
 1773, Oct. 14. Bell, John, and Martha Gilchrist.
 1774, June 24. Bell, Samuel, and Ann Berryhill.
 1774, June 24. Berryhill, Ann, and Samuel Bell.
 1784, March 2. Boal, Robert, and Mary Wilson.
 1781, March 1. Boyce, —, and James Robinson.
 1766, — 1. Boyd, Joseph, and Elizabeth Wallace.
 1777, April 8. Boyd, Margaret, and Joseph Wilson, of Derry.
 1783, March 11. Boyd, Margaret, and Joseph Wilson.
 1785, March 15. Boyd, Mary, and Robert Templeton.
 1779, Sept. 14. Boyd, Jennett, and William Moore.
 1772, Jan. 2. Brisban, Margaret, and James Rutherford.
 1746, Nov. 6. Brown, James, and Eleanor Mordah.
 1773, — 1. Brown, Sarah, and John Graham.
 1769, Oct. 19. Brown, William, and Sarah Semple.
 1774, Oct. 7. Brunson, Barefoot, and Agnes White.
 1771, Sept. 24. Buck, Elijah, and — —.
 1785, Jan. 3. Buck, William, and Margaret Elliott.
 1783, Feb. 27. Caldwell, Matthew, and Mary Pinkerton.
 1786, April 11. Calhoun, David, and Eleanor King.
 1773, — 1. Calhoun, Mary, and Alexander McCullom.
 1772, April 1. Campbell, Ann, and Hugh Hamilton.
 1777, Dec. 23. Carothers, Eleanor, and James Kyle.
 1785, April 28. Carson, Elizabeth, and Alexander Wilson.
 1748, June 16. Carson, James, and Mary Espy.
 1786, June 13. Cathcart, Sarah, and Joseph Hutchinson.
 1769, April 27. Cavet, James, and — —.
 1771, Dec. 5. Chambers, Maxwell, and Elizabeth —.

1780, Jan. 13. Chesney, John, and _____.
 1769, Dec. 14. Christy William, and _____.
 1790, Oct. 14. Clark, Charles, and Elizabeth Robinson.
 1783, Aug. 7. Clark, John, and Mary Smith.
 1775, April 13. Clark, William, and _____.
 1788, June 7. Cochran, Ann, and Sankey Dixon.
 1769, Sept. 12. Cochran, Martha, and James Robinson.
 1776, March 14. Collier, Susan, and Samuel Rutherford.
 1780, _____. Cook, William, and Sarah Simpson.
 1784, Oct. 21. Cowden, Elizabeth, and Robert Keys.
 1777, March 20. Cowden, James, and Mary Crouch.
 1777, Jan. 23. Cowden, Mary, and David Wray.
 1778, Jan. 22. Crain, George, and Martha Richey.
 1781, Nov. 13. Crouch, Elizabeth, and Matthew Gilchrist.
 1777, March 20. Crouch, Mary, and James Cowden.
 1787, Nov. 20. Culbertson, John, and Mary Augeer.
 1774, April 14. Curry, Agnes, and William Curry.
 1775, March 7. Curry, Daniel, and _____.
 1774, April 14. Curry, William, and Agnes Curry.
 1780, July 13. Dickey, James, and _____.
 1778, Jan. 13. Dickey, John, and _____.
 1772, Dec. 1. Dickey, William, and _____.
 1777, Dec. 4. Dixon, George, and _____.
 1774, March 15. Dixon, Isabella, and James McCormick.
 1788, June 7. Dixon, Sankey, and Anna Cochran.
 1779, Dec. 14. Donaldson, James, and _____.
 1774, Jan. 9. Dugal, Mr., and Sarah Wilson.
 1779, Oct. 5. Duncan, Andrew, and _____.
 1779, Sept. 23. Elder, Ann, and Andrew Stephen.
 1766, Dec. _____. Elder, Eleanor, and John Hays.
 1741, Aug. 13. Elder, Rev. John, and Mary Baker.
 1751, Nov. 5. Elder, Rev. John, and Mary Simpson.
 1788, Jan. 18. Elder, John, jr., and Sarah Kennedy.
 1773, Sept. 16. Elder, Joshua, and Mary McAllister.
 1783, May 27. Elder, Joshua, and Sarah McAllister.
 1784, May 18. Elder, Mary, and James Wilson.
 1769, Feb. 7. Elder, Robert, and Mary J. Thompson.
 1787, June 19. Elder, Sarah, and James Wallace.
 1785, Jan. 3. Elliott, Margaret, and William Buck.
 1748, June 16. Espy, Mary, and James Carson.

1744, Sept. 16. Findlay, John, and Elizabeth Harris.
 1781, March 6. Fleming, John, and Nancy Neill.
 1773, Nov. 1. Forster, William, and Margaret Ayres.
 1784, Dec. 14. Foster, Robert, and Esther Renick.
 1777, Nov. 4. Foster, Thomas, and Jane Young.
 1784, June 7. Fulk, Mary, and Christopher Irwin.
 1785, March 7. Fullion, Jean, and James Smith Polk.
 1770, — 1. Fulton, Jean, and Moses Wallace.
 1771, Nov. 5. Fulton, Benjamin, and — — —.
 1774, June 16. Fulton, Grizel, and Alexander Wilson.
 1772, April 30. Fulton, Isabella, and Hugh Wilson.
 1780, Jan. 25. Fulton, Joseph, and Elizabeth — —.
 1744, June 14. Fulton, Richard, and Isabella McChesney.
 1771, Dec. 12. Galbraith, Benjamin, and — — —.
 1781, Feb. 27. Gilchrist, Eleanor, and Richard McGuire.
 1771, Aug. 22. Gilchrist, John, and — — —.
 1773, Oct. 14. Gilchrist, Martha, and John Bell.
 1781, Nov. 13. Gilchrist, Matthew, and Elizabeth Crouch.
 1784, Nov. 9. Gillmor, Moses, and Isabella Wallace.
 1781, June 21. Glen, Elizabeth, and William Trousdale.
 1774, Aug. 13. Gowdie, Juae, and John Ryan.
 1774, June 15. Gowdie, John, and Abigail Ryan.
 1776, Nov. 28. Goorly, John, and — — —.
 1773, — 1. Graham, John, and Sarah Brown.
 1787, March 13. Graham, Martha, and David Ramsey.
 1779, Nov. 11. Gray, Joseph, and Mary Robinson.
 1783, Feb. 25. Green, Joseph, and Sarah Auld.
 1772, April 1. Hamilton, Hugh, and Ann Campbell.
 1788, Sept. 27. Hamilton, Thomas, and Mary Kyle.
 1744, Sept. 16. Harris, Elizabeth, and John Findlay.
 1749, June 3. Harris, Esther, and Wil iam Plunket.
 1752, June 1. Harris, Esther, (Say,) and William McChesney.
 1768, June 2. Harris, James, and Mary Laird.
 1779, May 27. Harris, James, and — — —.
 1749, May 3. Harris, John, jr., and Elizabeth McClure.
 1774, Sept. 15. Harris, Mary, and William Maclay.
 1752, Oct. 4. Harris, William Augusta, and Margaret Simpson.
 1766, Dec. — Hays, John, and Eleanor Elder.
 1778, April 9. Hays, — — —, and Archibald McAllister.
 1787, Nov. 20. Henderson, James, and Margaret Wiggins.

1771, Jan.	24. Hetherington, Alexander, and —— ——.
1790, Feb.	5. Hill, Samuel, and Nancy Beatty.
1776, Dec.	10. Hodge, Isaac, and Margaret Wilson.
1781, April	12. Houston, Mary, and John Maxwell.
1786, June	13. Hutchinson, Joseph, and Sarah Cathcart.
1775, April	18. Hutchinson, Margaret, and Robert Moody.
1780, June	29. Hutchinson, Samuel, and Jane Rutherford.
1784, June	7. Irwin, Christopher, and Mary Fulk.
1788, May	12. Jackson, Edward, and Margaret Lewis.
1776, July	3. Jenkins, Walter, and —— ——.
1774, March	31. Johnson, Alexander, —— ——.
1771, Aug.	15. Johnson, James, and —— ——.
1781, April	3. Johnson, Jane, and John Patterson.
1774, ——	—. Kearsley, Samuel, and Sarah ——.
1796, Feb.	4. Kelso, John, and Sally Morton.
1757, May	23. Kelso, William, and —— Simpson.
1775, Jan.	17. Kennedy, David, and —— ——.
1788, Jan.	18. Kennedy, Sarah, and John Elder, jr.
1784, Oct.	21. Keys, Robert, and Elizabeth Cowden.
1786, April	11. King, Eleanor, and David Calhoun.
1778, Dec.	10. King, Mary, and James McKinzie.
1782, Dec.	31. King, Richard, and Mary Wylie.
1777, Dec.	23. Kyle, James, and Eleanor Carothers.
1788, Sept.	27. Kyle, Mary, and Thomas Hamilton.
1778, Sept.	10. Laird, James, and —— ——.
1788, Feb.	12. Laird, James, and Mary McFarland.
1791, April	4. Laird, John, and Rachel ——.
1768, June	2. Laird, Mary, and James Harris.
1774, Sept.	29. Lerkin, John, and —— ——.
1782, May	6. Lewis, John, and —— ——.
1783, May	12. Lewis, Margaret, and Edward Jackson.
1780, July	20. Lytle, John, and —— ——.
1773, Nov.	10. Maclay, Samuel, and Elizabeth Plunket.
1774, Sept.	15. Maclay, William, and Mary Harris.
1778, April	9. McAllister, Archibald, and —— Hays.
1773, Sept.	16. McAllister, Mary, and Joshua Elder.
1783, May	27. McAllister, Sarah, and Joshua Elder.
1776, Jan.	25. McArthur, Barbara, and James Walker.
1744, June	14. McChesney, Isabella, and Richard Fulton.
1752, June	1. McChesney, William, and Esther (Say) Harris.

1783, Jan. 23. McCleaster, James, and Sarah Roan.
 1775, Jan. 31. McClure, Andrew, and _____.
 1749, May 3. McClure, Elizabeth, and John Harris, jr.
 1782, Aug. 8. McClure, Francis, and _____.
 1779, Aug. 3. McClure, Joseph, and _____.
 1777, March 23. McClure, Richard, and _____.
 1781, Dec. 11. McCord, Samuel, and Martha McCormick.
 1774, March 15. McCormick, James, and Isabella Dixon.
 1781, Dec. 11. McCormick, Martha, and Samuel McCord.
 1784, March 29. McCormick, William, and Grizel Porter.
 1773, _____. McCullom, Alexander, and Mary Calhoun.
 1784, June 3. McDonald, John, and Lydia Sturgeon.
 1787, May 1. McElhenny, William, and Elizabeth McNeal.
 1772, May 7. McFadden, James, and _____.
 1788, March 11. McFarland, Elizabeth, and Joseph Sawyer.
 1788, Feb. 12. McFarland, Mary, and James Laird.
 1781, Feb. 27. McGuire, Richard, and Eleanor Gilchrist.
 1778, June 4. McHadden, William, and _____.
 1782, April 8. McHargue, Margaret, and Hugh Ramsey.
 1778, Dec. 10. McKinzie, James, and Mary King.
 1771, May 9. McNair, Thomas, and Ann Maria Wallace.
 1776, May 7. McNamara, James, and _____.
 1787, May 1. McNeal, Elizabeth, and William McElhenny.
 1779, April 12. McQuown, (McEwen,) John, and _____.
 1779, Sept. 23. McTeer, Samuel, and _____. Quigley.
 1781, April 12. Maxwell, John, and Mary Houston.
 1770, _____. Maxwell, Margaret, and James Monteith.
 1779, April 15. Means, Adam, and _____.
 1784, April 15. Meloy, Ann, and George Williams.
 1776, April 25. Miller, Thomas, and _____.
 1787, April 3. Mitchel, David, and Susanna Wilson.
 1770, _____. Monteith, James, and Margaret Maxwell.
 1771, May 30. Montgomery, James, and _____.
 1775, April 18. Moody, Robert, and Margaret Hutchinson.
 1746, Nov. 6. Mordah, Eleanor, and James Brown.
 1779, Sept. 14. Moore, William, and _____. Boyd.
 1776, May 7. Murray, Margaret, and John Simpson.
 1786, Dec. 19. Murray, Patrick, and Mary Brereton Beatty.
 1781, March 6. Neill, Nancy, and John Fleming.
 1762, _____. Park, Margaret, and John Rutherford.

1781, April 3. Patterson, John, and Jane Johnston.
1776, Oct. 15. Patton Samuel, and —— ——.
1777, April 22. Pinkerton, David, and —— ——.
1783, Feb. 27. Pinkerton, Mary, and Matthew Caldwell.
1773, Nov. 10. Plunket, Elizabeth, and Samuel Maclay.
1749, June, 3. Plunket, William, and Esther Harris.
1785, March 7. Polk, James Smith, and Jean Fullion.
1784, March 29. Porter, Grizel, and William McCormick.
1779, Sept. 23. Quigley, ——, and Samuel McTeer.
1774, April 21. Ramsey, David, and —— ——.
1787, March 13. Ramsey, David, and Martha Graham.
1782, April 8. Ramsey, Hugh, and Margaret McHargue.
1782, March 31. Reid, James, and —— ——.
1769, Feb. 16. Reid, John, and —— ——.
1771, July 15. Reid, Thomas, and Mary West.
1784, Dec. 14. Renick, Esther, and Robert Foster.
1775, Dec. 19. Renick, Martha, and William Swan.
1771, June 27. Rhea, Robert, and —— ——.
1783, Jan. 23. Roan, Sarah, and James McCleaster.
1775, Nov. 16. Robinson, Andrew, and —— ——.
1790, Oct. 14. Robinson, Elizabeth, and Charles Clark.
1769, Sept. 12. Robinson, James, and Martha Cochran.
1781, March 1. Robinson, James, and —— Boyce.
1779, —— ——. Robinson, Mary, and John Gray.
1772, Feb. 6. Rogers, William, and —— ——.
1782, May 14. Russel, Samuel, and —— ——.
1772, Jan. 2. Rutherford, James, and Margaret Brisban.
1780, June 29. Rutherford, Jane, and Samuel Hutchinson.
1762, —— ——. Rutherford John, and Margaret Park.
1776, March 14. Rutherford, Samuel, and Susan Collier.
1774, June 15. Ryan, Abigail, and John Gowdie.
1774, Aug. 13. Ryan, John and Jane Gowdie.
1778, March 11. Sawyer, Joseph, and Elizabeth McFarland.
1781, Dec. 18. Sawyer, Mary, and William Sawyer.
1781, Dec. 18. Sawyer, William and Mary Sawyer.
1766, Oct. 19. Semple, Sarah, and William Brown.
1772, May 11. Shaw, James, and —— ——.
1781, March 8. Shearl, John, and Margaret Thome.
1757, May 23. Simpson, ——, and William Kelso.
1776, May 7. Simpson, John, and Margaret Murray.

1752, Oct. 4. Simpson, Margaret, and Wm. Augustus Harris.
 1751, Nov. 5. Simpson, Mary, and Rev. John Elder.
 1780, —— 6. Simpson, Mary, and Robert Taggart.
 1774, Feb. 10. Simpson, Matthias, and —— ——.
 1780, —— 7. Simpson, Sarah, and William Cook.
 1771, Jan. 31. Simpson, Thomas, and —— ——.
 1784, Nov. 9. Sinclair, Duncan, and Hannah Templeton.
 1789, March 3. Sloan, Samuel, and Prudence Walker.
 1783, Aug. 7. Smith, Mary, and John Clark.
 1757, Feb. 11. Smith, Rebecca, and Samuel Allen.
 1769, May 15. Smith, William, and —— ——.
 1782, Jan. 31. Smiley, Thomas, and Ann Tucker.
 1776, Jan. 12. Snodgrass, John, and —— ——.
 1782, May 9. Spence, James, and —— ——.
 1788, Jan. 13. Spence, Jean, and Thomas White.
 1779, Sept. 23. Stephen, Andrews, and Ann Elder.
 1745, April 3. Sterret, Martha, and James Wilson.
 1779, Dec. 23. Sterrett, William, jr., and —— ——.
 1784, June 3. Sturgeon, Lydia, and John McDonald.
 1782, April 1. Swan, Hugh, and —— ——.
 1775, Dec. 19. Swan, William, and Martha Renick.
 1780, —— 7. Taggart, Robert, and Mary Simpson.
 1784, Nov. 9. Templeton, Hannah, and Duncan Sinclair.
 1776, June 25. Templeton, John, and —— ——.
 1785, March 15. Templeton, Robert, and Mary Boyd.
 1788, April 22. Thome, Esther, and James Anderson.
 1781, March 8. Thome, Margaret, and John Shearl.
 1769, Feb. 7. Thompson, Mary J., and Robert Elder.
 1772, May 18. Thompson, James, and —— ——.
 1777, June 19. Thompson, John, and —— ——.
 1776, April 9. Thompson, Samuel, and —— ——.
 1778, April 30. Todd, James, and Mary Wilson.
 1774, Aug. 25. Trousdale, John, and —— ——.
 1781, June 21. Trousdale, William, and Elizabeth Glen.
 1782, Jan. 31. Tucker, Ann and Thomas Smiley.
 1782, Aug. 19. Vandyke, Lambert, and —— ——.
 1776, Jan. 25. Walker, James, and Barbara McArthur.
 1789, March 3. Walker, Prudence, and Samuel Sloan.
 1771, May 9. Wallace, Ann Maria, and Thomas McNair.
 1784, Nov. 9. Wallace, Isabella, and Moses Gilnor.

1776, ____ — Wallace, Mary, and Hugh Graham.
1766, ____ — Wallace, Elizabeth, and Joseph Boyd.
1787, June 19. Wallace, James, and Sarah Elder.
1770, ____ — Wallace Moses, and Jean Fulton.
1775, Sept. 19. Wallace, William, and ____ ____.
1779, Nov. 15. Watson, David, and ____ ____.
1778, June 22. Weir, Samuel, and ____ ____.
1771, July 15. West, Mary, and Thomas Reid.
1774, Oct. 7 White, Agnes, and Barefoot Brunson.
1788, Jan. 13. White, Thomas, and Jean Spence.
1786, Dec. 19. Whitley, Sarah, and John Wylie.
1787, Nov. 20. Wiggins, Margaret, and James Henderson.
1784, April 15. Williams, George, and Ann Meloy.
1774, June 16. Wilson, Alexander, and Grizel Fulton.
1785, April 28. Wilson, Alexander, and Elizabeth Carson.
1772, April 30. Wilson, Hugh, and Isabella Fulton.
1745, April 3. Wilson, James, and Martha Sterrett.
1776, Feb. 13. Wilson, James, and ____ ____.
1784, May 18. Wilson, James, and Mary Elder.
1777, April 8. Wilson, Joseph, and Margaret Boyd.
1788, March 11. Wilson, Joseph, and Margaret Boyd.
1776, Dec. 10. Wilson, Margaret, and Isaac Hodge.
1781, May 10. Wilson, Margaret, and William Young.
1778, April 30. Wilson, Mary, and James Todd.
1784, March 2. Wilson, Mary, and Robert Boal.
1774, Jan. 9. Wilson, Sarah, and Mr. Dugal.
1787, April 3. Wilson, Susanna, and David Mitchel.
1773, ____ — Wilson, William, and Elizabeth Robinson.
1777, Jan. 23. Wray, David, and Mary Cowden.
1776, April 14. Wylie, James, and ____ ____.
1786, Dec. 19. Wiley, John, and Sarah Whitley.
1782, Dec. 31. Wylie, Mary, and Richard King.
1777, July 31. Wylie, Thomas, and ____ ____.
1772, June 16. Young, Andrew, and ____ ____.
1777, Nov. 4. Young, Jane, and Thomas Foster.
1781, May 10. Young, William, and Martha Wilson.

MARRIAGES BY REV. JOHN ROAN, 1754-1775.

1772, May 5. Aiken, Benj.'n, and Mary Sherer.
1772, Oct. — Aiken, —, and Margaret Clark.
1762, Dec. 9. Alexander, Wm., and Eliz. King.
1757, Oct. 27. Allen, Jean, and John Sawyers.
1764, Sept. 4. Allen, Samuel, and Rebecca Smith.
1768, July 4. Allison, David, and Agnes Dick.
1761, Mar. 3. Andrews, James, and Jean Strain.
1760, Sept. 25. Armstrong, Agnes, and James Graham.
1755, Jan. 16. Armstrong, Kate, and Alex. Morrow.
1760, Oct. 30. Atkins, Robert, and Anne Cooper.
1762, Dec. 7. Baird, George, and Margaret Kerr.
1763, Feb. 1. Baird, John, and Margaret Mann.
1773, Dec. 21. Bankhead, Hugh, and Jean Trousdale.
1768, Nov. 24. Barr, James, and Martha Cunningham.
1365, Dec. 31. Barnett, Eliz and Wm. Moorhead.
1755, May 27. Barnett, James, and Margaret Roan.
1771, Aug. 13. Barnett, John, and Mary Boyd.
1774, Aug. 8. Barnett, Samuel, and Margaret Grahān.
1769, Nov. 8. Bell, Dorcas, and James Richardson.
1755, Aug. 4. Bell, John, and Sarah Bell.
1761, April 23. Bell, John, and Mary Bell.
1755, Aug. 4. Bell, Sarah, and John Bell.
1761, April 23. Bell, Mary, and John Bell.
1760, April 23. Blackburn, Eliz., and Samuel Vernor.
1755, Oct. 18. Blackburn, Hannah, and James Russell.
1773, May 6. Boggs, Gable, and John Craig.
1764, March 27. Bowman, John, and Mary Sterrat.
1761, Dec. 31. Boyd, Benj., and Janet Elliot.
1769, May 31. Boyd, Kathrine, and James Brown.
1771, Aug. 13. Boyd, Mary, and John Barnett.
1768, Feb. 4. Boyle, Mary, and Thomas McCallen.
1774, April 24. Boyle, Robert, and — — Rodgers.
1760, Sept. 4. Brice, Margaret, and Peter Smith.
1761, Nov. 3. Brice, Sarah, and John Murdock.
1769, May 31. Brown, James, and Katharine Boyd.
1759, July —. Brown, Martha, and James Walker.

1761, March 26. Brown, Mary, and Michael Vanlear.
1765, Oct. 24. Buchanan, James, and Sarah Gray.
1761, April 9. Burney, James, and Jean McClure.
1755, April 15. Byers, John, and Agnes Ross.
1760, April 24. Byers, Mary, and Hervey Deyarnund.
1771, Oct. 1. Caldwell, Andrew, and Martha Cochran.
1755, April 24. Campbell, Annie, and James Tate.
1762, Aug. 25. Campbell, Joseph, and Jean McCall.
1755, Feb. 6. Campbell, Patrick, and Eleanor Hays.
1759, Mar. 22. Carson, Mary, and John Lusk.
1755, Oct. 31. Carson, Robert, and Margaret Woods.
1760, May 1. Carson, Wm., and Margaret McCord.
1760, Dec. 25. Carson, Richard, and Christine Graham.
1766, Nov. 10. Chambers, Sarah, and Wm. Irwin.
1773, Aug. 30. Clark, Andrew, and Mary Clark.
1772, Oct. — Clark, Margaret, and — Aiken.
1773, Aug. 30. Clark, Mary and Andrew Clark.
1767, Dec. 21. Clark, Wm., and Sarah Woods.
1770, Nov. 29. Cochran, James, and Mary Montgomery.
1759, April 24. Cochran, James, and Robert Whitly.
1768, May 31. Cochran, Janet, and James Cunningham.
1756, Aug. 17. Cochran, Margaret, and Thomas Wiley.
1771, Oct. 1. Cochran, Martha, and Andrew Caldwell.
1774, March 1. Cochran, Mary, and Robert Whitehill.
1770, Dec. 11. Cochran, Samuel, and Mary Sherer.
1760, Oct. 30. Cooper, Anne, and Robert Atkins.
1766, April 10. Cooper, Eliz., and John Steel.
1764, Mar. 8. Cooper, Isabel, and Wm. McClenaghan.
1769, Feb. 21. Cooper, Margaret, and Alex. Mitchel.
1775, April 19. Cotler, Aaron, and Hannah Duncan.
1773, May 6. Craig, John, and Sable Boggs.
1766, Feb. 27. Craig, Mary, and Arch. Sloan.
1768, May 31. Cunningham, James, and Janet Cochran.
1755, April 18. Cunningham, Sarah, and John Porterfield.
1768, Nov. 24. Cunningham, Martha, and James Barr.
1754, Oct. 3. Cusick, William, and Isabel Mebane.
1773, Nov. 29. Dawson, James, and Katharine Murray.
1760, April 24. Deyarmond, Henry, and Mary Byers.
1768, July 4. Dick, Agnes, and David Allison.
1765, Feb. 28. Donaldson, William, and Anne Lusk.

1773, April	19. Douglass, James, and Eliz. Duffield.
1773, April	19. Duffield, Eliz., and James Douglass.
1775, April	19. Duncan, Hannah, and Aaron Cotler.
1758, Jan.	26. Duncan, James, and Mary Kelly.
1774, Aug.	—. Duncan, John, and Mary Montgomery.
1761, Dec.	31. Elliot, Janet, and Benjamin Boyd.
1760, July	—. Espy, ——, and John Patton.
1762, Dec.	14. Espy, James, and Martha McKnight.
1769, Aug.	—. Espy, Josiah, and Anne Kirkpatrick.
1760, Dec.	23. Espy, Mary, and James McClure.
1759, May	10. Fallen, Connor, and Janet Hunter.
1763, June	28. Ferguson, David, and Jean Woods.
1756, March	2. Fitzpatrick, James, and Margaret Wilson.
1774, Oct.	25. Fleming, Eleanor, and James Patton.
1763, Jan.	20. Fleming, Mary, and George Murray.
1765, Feb.	12. Forster, James, and Janet Johnston.
1774, Dec.	1. Fulton, Alex., and Sarah McDonald.
1756, Aug.	24. Gaston, Robert, and Margaret Logan.
1768, Dec.	1. Gay, James, and Margaret Mitchel.
1768, Oct.	9. Gaylor, James, and Mary McClosky.
1773, Aug.	3. Glen, Anne, and David Hays.
1760, Dec.	25. Graham, Christine, and Richard Casson.
1760, Sept.	25. Graham, James, and Agnes Armstrong.
1761, March	5. Graham, Mary, and Edward Sharp.
1774, Aug.	8. Graham, Margaret, and Samuel Barnett.
1765, Oct.	24. Gray, Sarah, and James Buchanan.
1766, March	4. Gregg, James, and Agnes Smith
1774, Sept.	27. Guilford, Janet, and John Wilson.
1763, Feb.	17. Hanna, Samuel, and Agnes Sterrat.
1761, May	14. Harvey, Mary, and Thomas McClure.
1773, Aug.	3. Hays, David, and Anne Glen.
1755, Feb.	6. Hays, Eleanor, and Patrick Campbell.
1765, Oct.	31. Hays, Jean, and William Scott.
1770, April	26. Hays, Jean, and Thomas Robinson.
1758, Dec.	19. Hays, Mary, and William Sharp.
1762, March	25. Hays, Robert, and Margaret Wray.
1768, Nov.	10. Hays, Sarah, and Jonathan McClure.
1767, Oct.	6. Hays, William, and Jean Taylor.
1774, Aug.	23. Herron, Martha, and John Wilson.
1757, May	11. Hogin, Patrick, and Katharine McManus.

1764, Dec. 27. Hunter, Eliz., and James Hurter.
 1764, Dec. 27. Hunter, James, and Eliz. Hunter.
 1759, May 10. Hunter, Janet, and Connor Fallen.
 1762, June 15. Hutchinson, James, and Margaret Hutchinson.
 1768, Feb. 25. Hutchinson, Jean, and James Welsh.
 1762, June 15. Hutchinson, Margaret, and James Hutchinson.
 1762, May 6. Innis, Rachel, and David Sterrat.
 1771, Sept. 17. Irwin, John, and Anne Welsh.
 1766, Nov. 10. Irwin, William, and Sarah Chambers.
 1772, Dec. 17. Jamison, James, and Mary Logan.
 1755, Dec. 23. Johnston, Isabel, and John Ross.
 1772, April 13. Johnston, James, and Jane McGrady.
 1765, Feb. 12. Johnston, Janet, and James For. ter.
 1767, March 10. Johnston, Janet, and Hugh Montgomery.
 1765, Sept. 29. Johnston, John, and Isabel Todd.
 1769, May 1. Johnston, John, and Ruth Templeton.
 1769, Sept. 14. Johnston, Sarah, and John Robinson.
 1774, April —. Kearsley, Samuel, and Sarah Kirkpatrick.
 → 1759, Sept. 23. Kelly, George, and —— Robinson.
 1758, Jan. 26. Kelly, Mary, and James Duncan.
 1769, Dec. 5. Kennedy, Thomas, and Janet Wilson.
 1773, Oct. 19. Kerr, Andrew, and Katharine Wilson.
 1762, Dec. 7. Kerr, Margaret, and George Baird.
 1762, Dec. 9. King, Elizabeth, and Wm. Alexander.
 1769, Aug. —. Kirkpatrick, Anne, and Josiah Espy.
 1762, Dec. 7. Kirkpatrick, Jean, and John Shields.
 1774, April —. Kirkpatrick, Sarah, and Samuel Kearsley.
 1765, June 20. Lecky, Margaret, and David McClure.
 1759, Mar. 22. Lusk, John, and Mary Carson.
 1755, April 17. Levy, Samuel, and Mary Sharp.
 1756, Aug. 24. Logan, Margaret, and Robert Gaston.
 1764, Aug. 23. Loughry, Daniel, and Lettice McConaughy.
 1765, Feb. 28. Lusk, Anne, and Wm. Donaldson.
 1772, Dec. 17. Logan, Mary, and James Jamison.
 1768, Nov. 10. McCune, Jonathan, and Sarah Hays.
 1757, Sept. 7. McClure, Margaret, and John Steele.
 1759, Feb. 6. McClure, Mary, and Joseph Sherer.
 1769, April 18. McClure, Susan, and Hamilton Shaw.
 1761, May 14. McClure, Thomas, and Mary Harvey.
 1765, April 9. McConaughy, Jean, and John Morrison.

PAXTANG PRESBYTERIAN CHURCH.

1764, Aug.	23. McConaughy, Lettice, and Daniel Loughrey.
1760, May	1. McCord, Margaret, and William Carson.
1761, April	16. McCord, Margaret, and Wm. Wright.
1760, Oct.	7. McCormick, Dennis, and Janet Townslie.
1762, Dec.	23. McCrachen, Margaret, and James McClean.
1761, Dec.	17. McCrachen, Mary, and Robert Rusk.
1769, July	6. McCreight, James, and Janet Strain.
1758, Feb.	—. McCullom, Alex. and Agnes Walker.
1773, Mar.	16 McDonald, Jean, and John Wishart.
1774, Dec.	1. McDonald, Sarah, and Alex. McDonald.
1762, Aug.	25. McCall, Jean, and Joseph Campbell.
1766, May	26. McCallen, John, and Jean Stewart.
1762, March	30. McCallen, Margaret, and Thomas Sawyer.
1768, Feb.	4. McCallen, Thomas, and Mary Boyle.
1762, Dec.	23. McClean, James, and Margaret McCrachen.
1756, July	22. McClenaghan, Eley, and Charles Nedy.
1756, June	23. McClenaghan, Martha, and Joseph Ross.
1764, March	8. McClenaghan, Wm., and Isabel Cooper.
1760, Oct.	9. McClintock, Wm., and Jean Sharp.
1754, Oct.	15. McClosky, James, and Agnes White.
1768, Oct.	9. McClosky, Mary, and James Gaylor.
1765, June	20. McClure, David, and Margaret Lecky.
1760, Dec.	23. McClure, James, and Mary Espy.
1761, April	9. McClure, Jean, and James Burney.
1766, Sept.	22. McClure, Jean, and Joshua Russell.
1769, July	4. McClure, Jean, and Wm. Waugh.
1771, Nov.	19. McClure, John, and Sarah Wilson.
1772, April	13. McGradie, Jean, and James Johnson.
1760, June	9. McHargue, Alex., and Jean Tolland.
1757, Feb.	—. McKennet, Alex., and Mary Wiley.
1762, Dec.	14. McKnight, Martha, and James Espy.
1766, Nov.	18. McKnight, Mary Ann, and Joseph Wilson.
1757, May	11. McManus, Katharine, and Patrick Hogin.
1757, May	9. McMullen, James, and Eleanor Wright.
1760, Oct.	14. McNutt, Margaret, and John Wilkie.
1763, Feb.	1. Mann, Margaret, and John Baird.
1755, Jan.	2. Marrs, Katharine, and David Wray.
1763, July	14. Maxwell, Alice, and Samuel Ramsey.
1754, Oct.	3. Mebane, Isabel, and William Cusick.
1765, May	11. Millar, Mary, and Joseph Young.

1769, Feb. 21. Mitchel, Alex., and Margaret Cooper.
1768, Dec. 1. Mitchel, Margaret, and James Gay.
1767, Nov. 10. Montgomery, Hugh, and Janet Johnson.
1770, Sept. 11. Montgomery, James, and Anne Woods.
1756, June 3. Montgomery, John, and Susan Tilson.
1762, March 4. Montgomery, John, and Jean Waugh.
1769, Aug. —. Montgomery, Lettice, and Samuel Robinson.
1770, Nov. 29. Montgomery, Mary and James Cochran.
1774, Aug. —. Montgomery, Mary, and John Duncan.
1761, June 1. Moor, Wm., and Margaret Wright.
1765, Dec. 31. Moorhead, Wm., and Eliz. Barnett.
1765, April 9. Morrison, John, and Jean McConaughy.
1755, Jan. 16. Morrow, [Murray,] Alex., and Kate Armstrong.
1761, Nov. 3. Murdock, John, and Sarah Brice.
1763, Jan. 20. Murray George, and Mary Fleming.
1773, Nov. 29. Murray, Katharine, and James Dawsen.
1772, Dec. 8. Murray, Mary, and John Polly.
1756, July 12. Neely, Charles, and Elcy McClenaghan.
1765, Jan. 29. Park, Esther, and Robert Wilson.
1774, Oct. 25. Patton, James, and Eleanor Fleming.
1760, —. —. Patton, John, and — Espy.
1763, Dec. 3. Patterson, Samuel, and Martha Ramsey.
1772, Dec. 8. Polly, John, and Mary Murray.
1755, April 18. Porterfield, John, and Sarah Cunningham.
1763, Dec. 3. Ramsey, Martha, and Samuel Patterson.
1763, July 14. Ramsey, Samuel, and Alice Maxwell.
1769, Nov. 8. Richardson, James, and Dorcas Bell.
1755, May 27. Roan, Margaret, and James Barnett.
1759, Sept. 23. Robinson, —, and George Kelly. ↙
1768, March 25. Robinson, Jean, and Robert Sturgeon.
1773, Jan. 28. Robinson, John, and Jean Thompson.
1769, Sept. 14. Robinson, John, and Sarah Johnston.
1761, Nov. 5. Robinson, Samuel, and Jean Snodgrass.
1769, Aug. —. Robinson, Samuel, and Lettice Montgomery.
1770, April 26. Robinson, Thomas and Jean Hays.
1774, April 24. Rogers, —, and Robert Boyle.
1767, Oct. 22. Rogers, Margaret, and Samuel Sturgeon.
1755, April 15. Ross, Agnes, and John Byers.
1755, Dec. 23. Ross, John, and Isabel Johnston.
1756, June 23. Ross, Joseph, and Martha McClaneghan.

1761, Dec. 17. Rusk, Robert, and Mary McCrachen.
 1755, Oct. 18. Russell, James, and Hannah Blackburn.
 1766, Sept. 22. Russell, Joshua, and Jean McClure.
 1757, Oct. 27. Sawyers, John, and Jean Allen.
 1762, March 30. Sawyers, Thomas, and Margaret McCallen.
 1767, Oct. 1. Sawyers, William, and Jean Wilson.
 1765, Oct. 31. Scott, William, and Jean Hays.
 1761, March 5. Sharp, Edward, and Mary Graham.
 1760, Oct. 9. Sharp, Jean, and William McClintock.
 1755, April 17. Sharp, Mary, and Samuel Levy.
 1758, Dec. 19. Sharp, William, and Mary Hays.
 1769, April 18. Shaw, Hamilton, and Susan McClure.
 1761, May —. Shaw, Moses, and Margaret Sterrat.
 1762, Dec. 6. Shields, John, and Jean Kirkpatrick.
 1759, Feb. 6. Sherer, Joseph, and Mary McClure.
 1770, Dec. 11. Sherer, Mary, and Samuel Cochran.
 1772, May 5. Sherer, Mary, and Benj.'n Aiken.
 1759, Jan. 4. Sloan, Archibald, and Margaret Sloan.
 1766, Feb. 27. Sloan, Arch., and Mary Craig.
 1759, Jan. 4. Sloan, Margaret, and Archibald Sloan.
 1774, April 5. Sloan, Wm., and Ma'y Luffman.
 1772, Jan. 7. Smiley, James, and Eliz. Luffman.
 1766, Mar. 4. Smith, Agnes, and James Gregg.
 1764, Sept. 4. Smith, Rebecca, and Samuel Allen.
 1760, Sept. 4. Smith, Peter, and Margaret Brice.
 1761, Nov. 5. Snodgrass, Jean, and Samuel Robinson.
 1757, Sept. 7. Steele, John, and Margaret McClure.
 1766, April 10. Steel, John, and Eliz. Cooper
 1763, Feb. 17. Sterret, Agnes, and Samuel Hanna.
 1762, May 6. Sterrat, David, and Rachel Tunis.
 1761, May —. Sterrat, Margaret, and Moses Shaw.
 1764, March 27. Sterrat, Mary, and John Bowman.
 1756, Aug. 3. Stevenson, Jean, and John Wilson.
 1766, May 26. Stewart, Jean, and John McCallen.
 1768, Nov. 15. Stewart, John, and Margaret Stewart.
 1768, Nov. 15. Stewart, Margaret, and John Stewart.
 1769, July 6. Strain, Janet, and James McCreight,
 1761, March 3. Strain, Jean, and James Andrews.
 1768, March 25. Sturgeon, Robert, and Jean Robinson.
 1767, Oct. 22. Sturgeon, Samuel, and Margaret Rodgers.

1772, Jan. 7. Suffran, Eliz., and James Smiley.
 1774, April 5. Suffran, Mary, and Wm. Sloan.
 1755, April 24. Tate, James, and Anne Campbell.
 1767, Oct. 6. Taylor, Jean, and Wm. Hays.
 1769, May 1. Templeton, Ruth, and John Johnston.
 1756, June 3. Tilson, Susan, and John Montgomery.
 1766, April 23. Thompson, Jean, and Thomas Tompson.
 1773, Jan. 28. Thompson, Jean, and John Robinson.
 1776, April 23. Thompson, Thomas, and Jean Thompson.
 1768, Sept. 29. Todd, Isabel, and John Johnson.
 1760, June 9. Tolland, Jean, and Alex. McHargue.
 1760, Oct. 7. Townslie, Janet, and Dennis McCormick.
 1770, April 22. Trindle, William, and —— White.
 1773, Dec. 21. Trousdale, Jean, and Hugh Bankhead.
 1771, March 26. Vanlear, Michael and Mary Brown.
 1760, April 23. Verner, Samuel and Elizabeth Blackburn.
 1758, Feb. —. Walker, Agnes, and Alex. McCullom.
 1759, July —. Walker, James and Martha Brown.
 1762, March 4. Waugh, Janet, and John Montgomery.
 1779, July 4. Waugh, Wm. and Jean McClure.
 1771, Sept. 17. Welsh, Anne, and John Dorwin.
 1771, March 21. Welsh, David, and Margaret Welsh.
 1768, Feb. 25. Welsh, James, and Jean Hutchinson.
 1771, March 21. Welsh, Margaret, and David Welsh.
 1767, Aug. 25. Wharton, James, and Anne Wright.
 1770, May 22. White, ——, and Wm. Trindle.
 1754, Oct. 15. White, Agnes, and James McClosky.
 1774, Nov. 1. Whitehill, Robert, and Mary Chchran.
 1759, April 24. Whitley, Robert, and Janet Cochran.
 1757, Feb. —. Wiley, Mary, and Alex. McKennet.
 1756, Aug. 1. Wiley, Thomas, and Margaret Cochran.
 1760, Oct. 14. Wilkie, John, and Margaret McNutt.
 1773, March 16. Wishart, John, and Jean McDonald.
 1774, Oct. 27. Wilson, Hugh, and Mary Wilson.
 1769, Dec. 5. Wilson, Janet, and Thomas Kennedy.
 1767, Oct. 1. Wilson, Jane, and Wm. Sawyers.
 1774, Sept. 27. Wilson, John, and Janet Guilford.
 1774, Aug. 23. Wilson, John, and Martha Herron.
 1756, Aug. 3. Wilson, John, and Jean Stevenson.
 1766, Nov. 18. Wilson, Joseph, and Mary Ann McKnight.

1773, Oct.	19. Wilson, Katharine, and Andrew Kerr.
1756, March	2. Wilson Margaret, and James Fitzpatrick.
1774, Oct.	27. Wilson, Mary, and Hugh Wilson.
1765, June	29. Wilson, Robert, and Esther Park.
1771, Nov.	19. Wilson, Sarah, and John McClure.
1770, Sept.	11. Woods, Anne, and James Montgomery.
1763, June	28. Woods, Jean, and David Ferguson.
1755, Oct.	31. Woods, Margaret, and Robert Carson.
1767, Dec.	21. Woods, Sarah, and William Clark.
1755, Jan.	2. Wray, David, and Catharine Marrs.
1762 March	25. Wray, Margaret, and Robert Hays.
1767, Aug.	25. Wright, Anne, and James Wharton.
1857, May	9. Wright, Eleanor, and James McMullen.
1751, June	1. Wright, Margaret, and William Moore.
1761, April	16. Wright, William, and Magaret McCord.
1768, May	11. Young, Joseph, and Mary Miller.

MARRIAGES BY REV. JAMES R. SHARON.
1807-1839.

1816, Dec.	14. Allen, Rebecca, and David Espy.
1828, May	—. Baily, Harriet, and Joseph Burd.
1837, Sept.	16. Bates, Eliz., and Geo. W. Simmers.
1818, Dec.	29. Boone, Wm., and Margaret McHargue.
1807, June	4. Boyd, Wm., and Martha Cowden.
1834, May	27. Brown, Matthew, and Rebecca McClure.
1838, May	29. Brooks, Catharine, and Jacob Light.
1828, May	—. Burd, Joseph, and Harriet Bailey.
1833, —	—. Campbell, ——, and Wm. Paxson.
1825, June	14. Campbell, ——, and George Kunkel.
1807, Oct.	81. Carson, Dinah, and John Rodgers.
1819, Nov.	16. Cochran, John, and Hannah Cowden.
1830, Jan.	2. Collier, John, and Margaret Rutherford.
1812, Mar.	24. Cowden, Eliz., and Wm. Gillmor.
1819, Nov.	16. Cowden, Hannah, and John Cochran.
1807, June	4. Cowden, Martha, and Wm. Burd.
1821, May	30. Cowden, Mary, and Joseph Jordan.
1811, Oct.	29. Crouch, Mary, and Benjamin Jordan.
1816, May	28. Cummins, Sarah E., and Joseph Wallace.
1811, Feb.	22. Dickey, Dorcas, and Wm. Larned.
1810, Nov.	22. Dickey, Esther, and Daniel Elliot.
1821, June	13. Drisbaugh, Elias, and Rebecca Grove.
1823, March	6. Duncan, John, and Mary McKinser.
1816, April	25. Elder, Ann, and Alex. Piper.
1825, Dec.	8. Elder, David, and Julia Sherer.
1820, March	2. Elder, John, and Jane Ritchey.
1826, Oct.	10. Elder, John, and Mary Thompson.
1829, March	12. Elder, Joshua, and Eleanor Sherer.
1829, March	17. Elder, Joshua, and Eliza Murray.
1839, Jan.	1. Elder, Joshua, and Mary Gillmor.
1820, March	2. Elder, Robert, and Eliz. Sherer.
1824, June	8. Elder, Robert, and Sarah Sherer.
1810, Nov.	22. Elliot, Daniel, and Esther Dickey.
1839, Feb.	28. Espy, Ann, and Abner Rutherford.
1816, Dec.	14. Espy, David, and Rebecca Allen.

1807, June 2. Espy, William, and Susannah Gray.
 1827, Aug. 2. Ewing, Eleanor, and John Nevin.
 1833, Feb. 21. Fallen, George, and Eliza Hatton.
 1827, March 6. Fisher, Eliz., and John McFarland.
 1839, Jan. 1. Gillmor, Mary, and Joshua Elder.
 1812, March 24. Gillmor, Wm., and Eliz. Cowden.
 1820, May 10. Gordon, Mary, and John Hart.
 1821, June 13. Graham, John, and Martha Sherer.
 1837, June 19. Gray, Eliz., and Robert Wilson.
 1838, Sept. 11. Gray, Esther, and James McGaughy.
 1830, June 1. Gray, Jane, and Joseph Gray.
 1830, June 1. Gray, Joseph, and Jane Gray.
 1807, June 2. Gray, Susannah, and Wm. Espy.
 1821, June 13. Grove, Rebecca, and Elias Drisbaugh.
 1838, April 19. Hamacher, John, and Mary Ann Sherer.
 1821, Nov. 8. Hanna, Alex., and Ann Wilson.
 1817, May 20. Harrison, Williamson, and Jane McKinney.
 1820, May 10. Hart, John, and Mary Gordon.
 1833, Feb. 21. Hatton, Eliz., and Geo. Fallen.
 1816, Oct. 15. Henderson, ——, and —— Shaw.
 1811, Oct. 29. Jordan, Benj'n, and Mary Crouch.
 1821, May 30. Jordan, Joseph, and Mary Cowden.
 1836, March 10. Kendig, Daniel, and Sarah Rutherford.
 1832, Jan. 5. Kendig, Martin, and Sarah Seebaugh.
 1825, June 14. Kunkel, George, and —— Campbell.
 1811, Feb. 22. Larned, Wm., and Dorcas Dickey.
 1809, March 30. Latta, John, and Letitia Stephen.
 1838, May 29. Light, Jacob, and Cath. Brooks.
 1833, June 20. Lingle, John, and Ruth McHargue.
 1828, June 29. Lyon, John, and Jane Maclay.
 1829, March 3. McCommon, Catharine Ann, and Dr. —— Stough.
 1835, Oct. 1. McCommon, Rachel, and David McKibben.
 1808, June 29. Maclay, Jane, and John Lyon.
 1834, May 27. McClure, Rebecca, and Matthew Brown.
 1827, March 6. McFarland, John, and Eliz. Fisher.
 1838, Sept. 11. McGaughy, James, and Esther Gray.
 1818, Dec. 29. McHargue, Margaret, and Wm. Boone.
 1833, June 20. McHargue, Ruth, and John Lingle.
 1835, Oct. 1. McKibben, David, and Rachel McCommon.
 1817, May 20. McKinney, Jane, and Williamson Harrison.

1823, March 6. McKinser, Mary, and John Duncan.
1816, June 26. McNitt, Wm., and Maria Musgrave.
1808, April 4. Moorhead, Wm., and Jane Wilson.
1829, March 17. Murray, Eliza, and Joshua Elder.
1816, June 26. Musgrave, Maria, and Wm. McNitt.
1827, Aug. 2. Nevin, John, and Eleanor Ewing.
1833, — — — Paxson, William, and — — Campbell.
1816, April 25. Piper, Alex., and Ann Elder.
1813, March 4. Reid, Thomas, and Agnes Ross.
1820, March 2. Ritchey, Jane, and John Elder.
1807, Oct. 31. Rodgers, John, and Dinah Carson.
1813, March 4. Ross, Agnes, and Thomas Reid.
1839, Feb. 28. Rutherford, Abner, and Ann Espy.
1824, Oct. — Rutherford, Eliza, and John P. Rutherford.
1824, Oct. — Rutherford, John P., and Eliza Rutherford.
1830, Jan. 2. Rutherford, Margaret, and John Collier.
1834, April 15. Rutherford, Martha, and Hugh Wilson.
1836, March 17. Rutherford, Mary, and Samuel S. Rutherford.
1836, March 17. Rutherford, Samuel S., and Mary Rutherford.
1836, March 10. Rutherford, Sarah, and Daniel Kendig.
1816, Oct. 15. Shaw, — — — , and — — Henderson.
1832, Jan. 5. Seebaugh, Sarah, and Marth Kendig.
1829, March 12. Sherer, Eleanor, and Joshua Elder.
1820, March 2. Sherer, Eliz., and Robert Elder.
1813, Dec. — Sherer, Joseph, and Mary Snodgrass.
1825, Dec. 8. Sherer, Julia, and David Elder.
1821, June 13. Sherer, Martha, and John Graham.
1838, April 19. Sherer, Mary Ann, and John Hamaker.
1824, June 8. Sherer, Sarah, and Robert Elder.
1837, Sept. 16. Simmons, George W., and Eliz. Bates.
1812, March 24. Simmons, Robert, and Sarah Ward.
1836, March 10. Simonton, Jane, and Michael Whitley.
1813, Dec. — Snodgrass, Mary, and Joseph Sherer.
1816, Feb. 29. Snoddy, Matthew, and Jane Wilson.
1809, March 30. Stephen, Letitia, and John Latta
1829, March 3. Stough, Dr. — — — , and Catharine Ann McCammon.
1826, Oct. 10. Thompson, Mary, and John Elder.
1816, May 28. Wallace, Joseph, and Sarah E. Cummins.
1812, March 24. Ward, Sarah, and Robert Simmons.
1836, March 10. Whitley, Michael, and Jane Simonton.

1821, Nov.	8. Wilson, Ann, and Alex. Hanna.
1834, April	15. Wilson, Hugh, and Martha Rutherford.
1816, Feb.	29. Wilson, Jane, and Matthew Snoddy.
1808, April	4. Wilson, Jane, and Wm. Moorhead.
1837, June	19. Wilson, Robert, and Eliz. Gray.

BAPTISMS OF INFANTS IN PAXTANG CHURCH.

1807, June 28. Samuel Gray.
Sept. —. James Anderson.
 David T. Caldwell.

1808, April 6. Catharine Ann McCammon.
 Polly Bowman.
April 24. James Rutherford.
 Thomas Bell Allison.
July 24. Elizabeth Gray Espy.
Aug. 21. Jane Chamberlaine.
Sept. 15. John Wiggins Smith.
 Thomas Michael Whitley.
Oct. 21. Wallace Calhoun.
Dec. 4. Margaret Rutherford.
 John Wyeth Larned.

1809, April 9. Ann McClure.
 George Ross.
 Catharine Carson.

1810, June 24. Josiah Espy.
 Joseph Ross.
Aug. 5. Mary Rutherford.
Aug. 11. Mary Gray.

1811, April 7. Margaret Mary Hayes.
May 5. John Carson.
Aug. 25. Samuel Rutherford.
 Joseph D. Jones.
Oct. 31. Priscilla Jane McClure.

1812, Aug. 15. — Ross.
 Lydia C. Allison.
 Sarah Rutherford.
 Ann Espy.

1813, April 19. George Carson.
May 9. Robert Walker Taylor.
July 11. Isabella Campbell.

1814, June 13. Eleanor Gray.
 Abner Rutherford.
 Andrew Wilson.

1815, Jan.	—. George Wm. Simmons.
Aug.	20. James Cowden. Sophia Carson.
Oct.	30. William Stewart Culbertson.
1816, June	20. Hiram Rutherford. Robert Culbertson. Isamiah Hayes.
July	11. Cyrus Findley.
1817, April	14. Joseph Cambell.
May	21. Margaret Clifton Jones.
Sept.	19. Esther Gray. John Simmons. Mary Rutherford.
Dec.	8. John Wallace Cowden. Josiah Espy.
1818, May	10. Ira Harris Jones. Mary Ann Sherr.
June	28. William Carson. Jacob Carson. Mary Ann Hayes.
July	19. Amelia Brady.
Dec.	7. —— Harrison.
Dec.	29. Sarah Wilson Foster.
1819, June	20. Maria Harris Jones.
April	—. Edward Crouch Jordan.
Oct.	16. Cyrus Green Rutherford.
Dec.	31. William Espy. Levi Boon. Margaret Cowden. James Cowden Gilmore. Mary Ann Harrison.
1820, Jan.	9. Jane Whitely Simmons.
Feb.	2. James Sharon Mahargue.
Sept.	3. Martha McClure Foster.
Dec.	3. Harriet Harrison.
1821, May	6. John Richey Elder.
Sept.	6. Harriet Carson.
1822, Jan.	3. Sarah Montgomery Peffer. Ira Jones. Eliza Jones.

May 11. Elizabeth Sherer.
Nancy Ainsworth Mahargue.
— Harrison.

May 14. Thomas Jefferson Jordan.
Thomas Grier Hood.

June —. Ann Maria Espy.

Aug. 14. John Gorden Hart.

Sept. 20. William Kerr Cowden.
Alexander Boon.

1822, Oct. 19. Sarah Stanley Thomson.

1823, Feb. 1. Samuel Elder.
Feb. 22. Robert Gilchrist Simmons.

1824, April 11. Harriet Newel Cupples.

1825, Feb. 2. William Allen.
March 27. Hart.

1826, May 1. Mary Ann Barret.
May 22. Thomas Wilson Buffington.
Elizabeth Playmaker Buffington.
Isabella Fulton Buffington.

May 19. David Espy Moore.
June 9. James Cowden Jordan.

July 30. Sarah Elder Cowden.

Oct. 28. William Gilmore.

Dec. 22. Samuel Sherer Elder.
James Elder.

1827, Jan. 10. David Espy.
Nov. 10. Keziah Hart.

1828, March 1. Samuel Silas Brisbin Rutherford.
William Swan Rutherford.
Aug. 22. Edward Crouch Cowden.

1830, July 18. Josiah Reed Elder.

1831, March 20. Mary Kerr Wilson.
Henry Stewart Wilson.
Daniel Kendig.

March 27. John Alexander Espy.
Walter Kendig.
Rebecca Ann McFarland.
Mary Elizabeth McFarland.

June 6. Miriam Hart.

June 12. John Alexander Rutherford.

1832, March 25. John Newton Gray.
March 29. Rachel Crouch Jordon.
June 2. William Wilson.
Oct. 13. Martha Elder.

1833, Aug. 11. Susannah Margaret Espy.

1834, Louisa Gray.
Feb. 22. Elizabeth Martha Rutherford.
May 17. Eleanor Jane Wilson.
Aug. 5. James Kendig.

1835, May 12. Benjamin LaFayette Jordan.

1836, March 5. Sarah Margaret Rutherford.
Mary Lucinda Rutherford.

1836, July 16. Sarah Elder.
Aug. 5. Rebecca Kendig.
Dec. 19. George Fisher.
Lucinda Margaret McFarland.

Dec. 28. Margaret Mary Wilson.

1837, Jan. 29. Ellen Jane Gray.

1838, Nov. 27. Eliza Jane Rutherford.
Mary Lucretia Rutherford.

1839, March 27. Ann Elizabeth Kendig.
Benjamin Franklin Kendig.
Louisa Jane Kendig.
Clara Kendig.

May 11. Edmund Robert Davis.
June 22. Mary Jane Rutherford.
John N. Wilson.

Aug. 7. Jane Davis.
John Davis.
Mary Jane Whitley.
Ann Elizabeth Whitley.
John Stearns Latta.

Sept. 14. John Edmund Rutherford.
Sept. 16. Adaline Margaret Rutherford.

1840, Feb. 25. Mary Elizabeth Hamaker.
July 1. Elizabeth Kendig.
Sarah Rutherford Kendig.

1841, March 20. William Franklin Rutherford.
Oct. 30. Eleanor Gilchrist Rutherford.
Martha Matilda Whitley.

Nov. 16. Eleanor Amelia Clark.
1842, May 28. Elizabeth Martha Elder.
Samuel Parke Rutherford.
John Marshall Rutherford.
Jane Eliza Rutherford.
Hugh Latta.

BAPTISMS OF ADULTS.

1838, June 9. Isabella McNeice.
1840, May 16. John Hamaker.

COMMUNIONS IN PAXTANG.

ADMITTED ON EXAMINATIONS.

1807, Oct. 18. James Cochran.
Robt. McClure.
Mrs. Robt. McClure.
Nancy Awl.
Thomas Walker.
William Calhoun, sen., Added 6, Total 36.

1808, Oct. 23. Rachel Crouch.
Arabella Bowman.
Frederick Hatton.

1809, Oct. —. Mrs. Calhoun.
Peggy Sherer.
Sidney Gilchrist.
Mary Mitchell.
Robt. Gray.
Mrs. Robt. Gray.
Margaret Collier.
Susannah Collier.

1810, Aug. 2. Margaret Cowden.
Esther Dickey.

1811, Sept. 1. William Espy.
Susannah Espy, (wife of William Espy.
Sally Dickey.

1812, Aug. 23. Patrick Hayes.
Mrs. Patrick Hayes.
Elizabeth Gilmore.
John Allison.

1813, Oct. —. Betsy Hannah.
Eliza Hannah.
John McClure.

1814, No Communion on account of my poor health.

1815. Oct. 29. Joseph Sherer.
Mary Sherer, wife of Joseph Sherer.
Mary Hannah.
Jane Wilson.

Sarah Wilson.
1816, Oct. 18. Mary Cowden.
Elizabeth Sherer.
Martha Sherer.
1818, Sept. 28, Robert Gilchrist.
John Foster.
Mrs. John Foster.
Jane Whitley.
Robert Simmons.
1818, Sept. 28. Mrs. Sarah Simmons, wife of Robert.
Margaret Gray.
Margaret Rutherford.
Ann Garden.
1819, May 16. David Espy.
Mrs. David Espy.
Mary Whitley.
— Wilson.
Wm. Ainsworth.
Mrs. Wm. Ainsworth.
William Calhoun.
Mary Fulton.
1820, June 4. John Cochran.
Williamson Harrison.
Mrs. Williamson Harrison.
Oct. 1. Martha Cowden.
John Elder.
Jane Elder, wife of John Elder.
Jane Rutherford.
Martha Gray.
1821, Spring Communion—record lost.
Oct. 7. None by Examination.
1822, May 11. Jane Mahargue.
1823, No Additions.
1824, May 25, Alex. Mahargue.
Mrs. Alex. Mahargue.
Oct. —. No Additions.
1825. June —. No Additions.
Oct. 16. Elizabeth Gray.
1826, May 19. Agnes Burges.
Margaret Calhoun.

		Jane Peffer.
		Eleanor Sherer.
		Catharine Ann McCammon.
		Mary Rutherford.
		Pricella Barrett.
Oct.	27.	Harriet Bailey.
1827, May	25.	Margaret McClure.
		Rebecca McClure.
Oct.	—.	No Additions.
1828, May	26.	No Additions.
Oct.	19.	Martha Rutherford.
1829, June,	7.	No Additions.
1829, Oct.	19.	John McFarland.
		Elizabeth McFarland, wife of John.
1830, Oct.	10.	Robert Wilson.
1831, May	—.	No additions.
Oct.	—.	No additions.
1832, May	3.	Martin Kendig, from Middletown.
		Rachel McCammon, from Middletown.
		Ann Blattenberger, from Middletown.
		Catharine McGlerm, from Middletown.
Oct.	14.	Jane Simonton.
		Ann McClure.
1833, Oct.	10.	Elizabeth Espy.
		Mary Gray.
1834, May	18.	No additions.
Oct.	—.	Jane McClure.
1835, June	—.	No additions.
Sept.	27.	No additions.
1836,		No Spring Communion, because absent at General Assembly.
Oct.	9.	No additions.
1837, June	4.	Mary Ann Sherer.
Oct.	15.	Ann Espy.
		Mary Gilmore.
1838, June	9.	Isabella McNeice.
Oct.	13.	No additions.
1839, May	12.	No additions.
Sept.	15.	—Davis.
1840, May	17.	John Hamaker.

Ann Elder.

Sept. 27. No additions.
1841, May 16. No additions.
Oct. 31. No additions.
1842, May 29. No additions.

ADMITTED ON CERTIFICATE.

1812, Aug. 23. James Taylor.
Jane Taylor.
Joseph Cambell.
Mrs. Joseph Cambell.
1815, Oct. 29. Mrs. Finley.
1819, May 16. Mrs. Sedgwick, Middle Spring.
1822, May 11. John E. Thomson.
1826, May 19. John Buffington.
Joshua Elder.
1832, May 3. Mary Millerort, Harrisburg.
Mary Wilson, Harrisburg.
1837, Oct. 15. Mrs. Eliza Latta.
1840, May 17. Mrs. R. R. Elder, Harrisburg.

DISMISSEIONS IN PAXTANG.

1807, — —. Martha Cowden, (alias Boyd.)
Jane Wilson.

1812, April 4. John Ross.
Elizabeth Ross.

1814, March 5. James Taylor.
Jane Taylor, his wife.

Aug. 3. John McClure.

Aug. 6. William Whitley.
Mrs. Wm. Whitley.

1816, April 29. Mrs. Snoddy, (alias Jane Wilson.)

1817, Sept. 29. James Hannah.
Mrs. James Hannah.
Elizabeth Margaret Hannah.

1820, May 1. Dinah Carson.
Dec. 30. Mrs. Mary Jordan, (alias Cowden.)
Nov. —. Alexander Hannah.
Mrs. Ann Hannah, (wife of Alex. 'r.)

1821, April —. Joseph Wilson.
Mrs. Ann Wilson, wife of Joseph.
Sarah Wilson, daughter of Joseph.
Mary Wilson, daughter of Joseph.

1824, March 27. William Boon.
Margaret Boon.

1825, Dec. 20. Julia Sherer.

1827, June —. Samuel Kearsley.
27. Samuel Hood.
Rebecca Hood.

1828, May 5. Catharine Nevin.

1830, Oct. —. Margaret Collier.
Dec. 9. John Buffington.

1833, Oct. 18. Margaret Calhoun.

1834, April 16. Mrs. Hugh Wilson, (alias Martha Rutherford.)
Sept. 20. Mrs. Rebecca Brown, (alias Rebecca McClure.)

1836, March 10. Mrs. Catharine Stough, (Cath. McCammon.)
Mary Millerort.
Rachel McCammon.

June 25. James Simonton.
Mrs. Ann Simonton, wife of James.

1840, Oct. 5. Ann Kerr, daughter of Robert McClure.

1841, May 16. Mrs. Mary Sherer.
John Hamaker.
Mrs. Mary Ann Hamaker, (alias Sherer.)

1842, April 16. Miss Isabella McNeice.

DEATHS IN PAXTANG CONGREGATION.

1809, March	8.	James Rutherford.
June	—.	Mrs. Awl.
1810, Jan.	—.	Isabella Larned.
Feb.	—.	Margaret Rutherford, communicant.
Oct.	—.	James Cowden, communicant.
1811, —	—.	Susanna Rutherford, communicant.
1813, July	25.	Josiah Espy, communicant.
Aug.	18.	Mary Elder, communicant.
1814, Aug.	12.	Ann Stephens, communicant.
1815, Nov.	25.	Mary Fulton, communicant.
1816, March	—.	John Allison, communicant.
April	18,	Widow, Elizabeth Gray, communicant.
Sept.	23.	Elizabeth Sherer, communicant.
1818, Aug.	19.	Margaret Cowden, communicant.
Sept.	29.	Robert Elder, an elder.
Sept.	29.	Mrs. McClure, communicant.
1819, May	30.	John Gray, communicant.
1821, —	—.	Margaret Allison, communicant.
		William Calhoun, communicant.
1822, July	15.	James Cochran, communicant.
July	16.	Jane Gray, communicant.
		Peggy Sherer, communicant.
1823, Jan.	4.	Mary Foster, communicant.
March	11.	Sarah Wilson, communicant.
April	9.	Jane Harrison, communicant.
1824, March	4.	Joseph Sherer, communicant.
April	17.	Williamson Harrison, communicant.
Aug.	10.	John C. Thomson, communicant.
		Margaret Rutherford, communicant.
1826, Jan.	20,	Widow Crouch, communicant.
Feb.	—.	Isabella Buffington, communicant.
Feb.	25.	Sarah Kearsley, communicant.
1825, May	24.	James Cowden, communicant.
May	28.	Elizabeth Wiggins, communicant.
1837, Jan.	2.	Edward Crouch, an elder.
March	3.	William Calhoun, communicant.

Oct.	19.	Robert Elder.
1829, May	28.	David Ritchey, communicant.
1831, ——	—.	John Ritchey, an elder.
1833, Sept.	7.	Hannah Calhoun.
Nov.	26.	Samuel Rutherford, an elder.
1834, Feb.	20.	Ann Gordon, communicant. Frederick Hatton, communicant.
1835, Oct.	15.	John Gilchrist, sen., communicant.
Oct.	15.	Elizabeth Wilson, communicant.
1836. ——	—.	Sarah Elder, (wife of Robert,) communicant.
1837, April	2.	Eleanor Elder, (wife of Joshua,) communicant.
1839, July	—.	John McCammon, an elder.
1836, July	21.	Robert McClure, an elder.
1840, April	—.	David Espy, communicant.
July	7.	Mary Hatton, communicant.
1841, Nov.	—.	Elizabeth Wilson, (wife of Henry,) communicant.
1841, ——	—.	Sarah Kendig, communicant.
1841, ——	—.	Ann Espy, communicant.

THE GRAVE-YARD.

Originally Paxtang congregation owned a tract of twenty acres in the shape of a parallelogram, whose length was about three times its width. About 1850 a portion of the tract was sold leaving a square of six or eight acres, covered largely with forest trees, among which are several giant oaks. Near the center of this tract stands the church, the parsonage occupies the south-east corner, and between the two lies the grave-yard. In early times no distinct limits were set to the burying ground, and the people buried their dead anywhere, according to their fancy, in the clearing to the south and south-east of the church. Graves were seldom marked, and a few have obliterated all trace of them. As families became permanent and the number of these graves increased, more care was taken, tombstones began to be erected and lots fenced in. The want of uniformity, however, in these fences and of regularity in the selection of lots rendered the ground very unsightly. This state of affairs existed until 1790-1792, when the ground was enclosed by a stone wall, the greater portion of which is still standing. This wall does not by any means include all the graves of Paxtang. It did, however, surround all that were marked by tombstones or protected by fences. An effort has been made in the pages immediately following to give a correct copy of these tombstones, and brief notes of many of those who lie beneath the sacred soil of venerable Paxtang.

In
memory of
MARGARET A-
LEXANDER and
her two babes.

She was
the regretted con-
sort of Andrew
Alexander.

She died August
22nd 1790 aged 33
years.

Sacred to the Memory of
JACOB AWL¹

Who departed this life Sept. 26th,
1793, Aged 66 years, 1 month
and 20 days.

This stone is placed over his re-
mains by his relict and children
as a testimony of their Regard
for his many virtues.

Is he perhaps your Guardian angel still,
O, widow, children, live as would obey
his will,
So shall you join him on that happy shore
Where grief or death will visit you no
more.

Sacred
to the
memory of
JOHN ALLISON,
who departed this life
March 17th, 1816.
Aged 46 years.

ELIZA BARNETT,
Departed this life
Sept. 7, 1862,
Aged 66 years, 10 months
and 28 days.

In
memory
WILLIAM BROWN,²
Esq'r.,
Who depar-
ted this
Life Oct'r, 10th,
1787, aged
67 years.

In
memory of
THOMAS BROWN³
Who died Feb. 17, 1851,
In the 79th year of his
Age.

In
memory of
MARGARET
Consort of Thomas Brown
who died Feb. 14, 1854
In the 77th year of her
age.

In
memory of
WILLIAM
Son of Thomas and
Margaret BROWN
who died July the
4th 1822 aged 21
years and 10 months,
Also SAMUEL BROWN
who died April the 29th
1835 aged 27 years
also MARGARET and
THOMAS BROWN who
died in their infancy.

In
memory of
MATILDA BROWN,
Who died Sept. 10, 1821,
In the 53rd year
of her age.

HARRIET B.
widow of
Joseph BURD
Born May 22, 1791,
Died October 9, 1860.

In
memory of
CAPT. JOHN BRISBAN⁴
a Soldier of the
Revolution
who departed this life
March 13, 1822,
aged 91 years.

In Memory of
JAMES BIGGER⁵
Died Jan 4, 1850

Aged

43 years 9 months & 18

Days

Yes thou art gone, thy loss we mourn,
 And long affliction's tear must flow
 Around thy silent sacred urn
 'Tis all fond memory can bestow.

Also

Two infant children of
 James & Margaret Bigger.

In memory of

MARGARET

wife of

JAMES BIGGER
 born July 13, 1806
 died Oct. 29, 1878

Aged 72 years, 3 months
 and 16 days.

Safe in the arms of Jesus
 Safe in his gentle breast,
 There by his love o'ershadowed
 Sweetly my soul shall rest.

In

Memory of

ANN ISABELLA

Daughter of
 James & Margaret
 BIGGER,

Died May 9, 1846

Aged 3 Years 9 Mos
 & 7 Days

MARY E

Daughter of

Wm. J & Julia A
 BIGGER,

Died Sept 16, 1854

Aged 5 months
 & 11 days

In Memory of

SARAH BIGGER

Wife of John Bigger
 who departed this life
 July the 9th A D 1842

In the 32nd year of her age

Also

three of their children

In

Memory of

JAMES COWDEN, ESQ.,⁶

who departed this life
 October 10th, 1810,
 in the 74 year
 of his age.

In

Memory of

MARY

wife of James Cowden, Sr.,
 who departed this life
 Oct. 14, 1848,
 in the 91st year of her age.

MARGARET COWDEN

departed this life

Aug't 19th, A. D. 1818.
 aged 36 years.

MATTHEW B. COWDEN⁷

Departed this life

Jan. 15, 1862,

Aged 75 years, 6 months
 and 21 days.

MARY W.

wife of

Matthew B. COWDEN,

departed this life

May 16, 1844

Aged 56 years.

Also
 MARGARET,
 the daughter of
 Matthew B. & Mary Cowden
 July 7th, A. D. 1822
 aged 3 years.

Here Lies
 the body of
 SARAH
 CAVET,
 who died in the
 22d Year of her
 Age upon the 15th
 day of June, 1770.

In
 memory of
 SUSANNA COLLIER
 who departed
 this Life
 the 9th Sept.
 1781
 Aged 74
 years.

In
 memory of
 JAMES COLLIER⁸
 who departed
 this Life
 the 31st of March
 1788
 Aged 85 years.

MARGARET CROUCH
 departed this life
 Feb'ry 2d A D 1826
 aged 71 years.

In
 memory of
 JAMES CROUCH⁹
 who departed this life
 May 24th 1794
 aged 66 years.

In
 memory of
 HANNAH CROUCH
 wife of James Crouch
 who departed this life
 May 24th 1787
 aged 60 years

Sacred
 In
 memory of
 EDWARD CROUCH¹⁰
 who departed this life
 on the 2d day of January 1827
 in the 63d year of his age.
 "Bless'd thought, not lost but gone
 before."

In
 memory of
 MARGARET CROUCH
 wife of
 EDWARD CROUCH
 who departed this life
 February 7th 1797
 aged 22 years

RACHEL BAILEY CROUCH
 Born April 16, 1783,
 Died March 2, 1857,
 wife of the
 Hon. Edward Crouch, Dec'd.

JAMES COCHRAN¹¹
 died July 16 1822
 aged about 80 years
 &
 MARY COCHRAN
 August 6 1803
 Aged about 58 years.

JOHN COCHRAN¹²
 Died November 16 1845
 Aged about 72 years.

In
 memory of
 HANNAH
 wife of
 JOHN COCHRAN
 Died May 31, 1850
 in the 72d year
 of her age

In
 memory of
 DAVID CALHOUN
 born December 1
 1741
 died April 1770

DINAH
 Died April 1, 1878
 In the 90th year of
 her age
 "Well done good and faithful servant"

In
 Memory
 HENRY B. DORRANCE, M. D.
 who departed this life
 Oct 1st 1828

MARY
 DICKEY
 Departed
 this Life
 April the
 6th 1764

—
 In memory of
 ROBERT DUNCAN
 who departed
 this life Feb'y
 ye 26th 1766
 Aged 32 years

—
 In
 Memory of
 JOHN DUNCAN¹³
 SEN'R who departed
 this life June the
 30th 1788
 Aged 81 years.

—
 In
 Memory of
 JOHN DUNCAN
 JUNIOR who departed
 this life
 Aug't the 24th
 1773
 Aged 17 years

—
 In
 Memory of
 ANN DUNCAN who
 departed this life
 April the 11th 1792
 Aged 82 years

&
 ROBERT RITCHHEY
 Departed this life
 in March 1780
 Aged 8 months.

ELEANOR
DAVIDSON

Born Jan 16, 1733
Died December 1799

JOHN D. DURKEES¹⁴
Died Aug 14, 1885,
Aged 41 years, 9 mos
& 18 days.

The Body
of
the late REV'D JOHN ELDER¹⁵
lies interred under this slab
he departed this life
July 17 1792
Aged 86.
Sixty years he filled the sacred Char-
acter of
a Minister of the Gospel
fifty six of which he officiated
in Paxton

The practice of piety seconded the
precepts
Which he taught and a most ex-
emplary life was the best comment
on the Christian Religion.

The Remains
of his Daughter GRIZZEL
who died 18th Sept 1769
Aged 20 years
rest with him in the same grave

Also
The Body
of
his first wife MARY
who departed this life
June 12, 1749
Aged 33 years,

Also
The Body
of

his second wife MARY
who departed this life
October 3d 1786
Aged 54 years.

JOHN ELDER¹⁶

Born Aug. 13, 1757
Died Apr. 27, 1811.

Also
his son
JOSIAH ELDER
who departed this life

Oct 30 1844

in the 42nd year of his age
“Blessed are the dead who die in
the Lord.”

This stone
designates the Grave
of
ROBERT ELDER¹⁷
who died Sept. 29th 1818
in his 77th year

During an active and well spent life
he sustained the
character
of an
Honest Man

In
memory of
MARY J. ELDER
Late consort of Robert Elder
Born October 19th 1750
Died August 18, 1813.

The Body

of

JOSHUA ELDER

son of

Robert Elder

of Indiana

Lies under this slab

He died Nov. 11th 1825

aged 28

The equanimity of his mind
the sincerity of his heart, and
the correctness of his conduct
gained for him much
respect and general esteem.

The Body

of

the late JOSHUA ELDER ESQ¹⁸

lies interred under this slab

He departed this life

December 5th 1820

Aged 76.

In the course of a long and useful
Life he fill'd many important public
Stations, the duties of which he
Discharged with uprightness and
fidelity

And

His private conduct was marked
by a Temperance and Regularity
only equalled by his inflexible
Integrity.

Also

The Body

of

his first wife MARY

who departed this life

November 21st 1782

Aged 29 years.

Also

The Body

of

his second wife SARAH

who departed this life

December 6th 1807

Aged 45 years.

In

memory of

ROBERT ELDER,

Who died Oct. 19, 1827,

Aged 36 years.

Also

his wife

ELIZABETH,

Daughter of

Samuel & Elizabeth Sherer

Died Feb. 26, 1860

Aged 65 years.

“There remaineth therefore a
rest to the people of God.”

Heb. 4:9.

Sacred to the Memory

of

SAMUEL S. ELDER¹⁹

Major 2nd Artillery U. S. Army

departed this life

Apr. 6, 1885,

at Fort Monroe, Va.,

aged 58 years.

“I am the resurrection and the
life.”

BESSIE G. ELDER,

wife of Samuel S. Elder.

Died Nov. 19th, 1890.

In memory of
DAVID ELDER
 who died
 May 22d 1809
 aged
 40 years.
 In
 memory of
 JANE
 his wife who died January
 13th 1842
 In the 70th year of her
 age.
 Them also which sleep in Jesus
 will God bring with him.
 1st Thess. 4th—c : 16v.

In memory of
ROBERT T. ELDER
 Born
 September 1st 1800
 Died
 August 13th 1854.

In memory of
ANN S. ELDER
 Died Jan. 7, 1878
 In the 81st year
 of her age.

MARGARET ELDER
 Died Sept. 14, 1851
 in 80th year of her
 age.

In peace may our Mother rest.

Sacred
 to the memory of
SAMUEL ELDER²⁰
 who departed this life
 Sept. 26th, 1815.
 in the 44th year of his age.

Sacred
 to the memory of
WILLIAM ESPY²¹
 who was born
 June 2, 1786
 and died
 July 28, 1850
 aged
 74 years, 1 month
 & 26 days.

Sacred
 To the memory of
SUSANNA,
 wife of Wm. ESPY,
 who was born
 June 18, 1782
 Died July 10, 1854,
 aged
 72 years & 22
 days.

In
 Memory of
ROBERT R. ELDER,²²
 Died April 5th, 1858,
 Aged 60 years.

In
 Memory of
SARAH ELDER,
 who died
 November 25th, 1836,
 In the 40th year of her
 Age.

ELIZABETH G. ELDER,
 Second wife of
 Robert R. Elder
 Born March 17, 1806,
 Died Feb. 16, 1862.

ROBERT ELDER
son of
Robert R. & Sarah
Elder
Born May 2, 1830,
Died March 8, 1861.

JOSHUA ELDER ²³

Born
January 18 1802
Died
August 25, 1883.

In
memory of
ELEANOR ELDER
who died
April 2nd 1837
in the 35th year of her
age.

In
memory of
MARY C. ELDER
who departed this life
February 26, 1844
in the 27th year of her
age

NANCY BROWN
wife of
Joshua Elder
Born May 17, 1816
Died Oct. 4, 1885.

MARY ADA
Daughter of
Joshua & Nancy
ELDER
Died April 7, 1858.
Aged 10 months & 14
Days

JOHN PARKE
son of
John & Mary J
ELDER
Born Jan 1, 1872
Went home to heaven
July 22, 1872

ELIZA RUTHERFORD

Daughter of
John & Mary J.
ELDER
Born February 5, 1874
Went home to Heaven
September 30, 1874

JAMES G. ESPY
died September 22 1852
aged
3 years & 10
Days

WILLIAM ESPY
Died Sept. 10, 1852
aged
7 years 5 mo & 21 d.

To the memory of
SAMUEL McKEEHAN
son of
Josiah and Mary Espy
Born April 14, 1847
Died Dec. 19, 1849.

In
memory
of
JOSIAH ESPY JUN
who died
April 13th 1811
aged 37 years.

In
Memory of
JOSIAH ESPY
who died July 26th 1813
Aged 71 years.

Also
his wife
ANN ²⁴
who died
May 31st 1842
in the 92nd year of her
age

In memory of
DOCTOR JOHN E. ESPY ²⁵
who died April 26 1831
Aged 50 years

In memory of
DAVID ESPY ²⁶
who died
April 21st 1840
Aged 48 years.

In memory of
HUGH WILSON FULTON
who departed this
Life August the 12th
A. D. 1793, aged 16 yrs
& 16 days. [Remainder un-
intelligible.]

In
Memory of
MARY
Consort of
Richard FULTON dec'd
who departed this life
Nov'r 23, 1815,
in the 45th year of her
age.

In memory of
RICHARD FULTON, SEN'R ²⁷
who departed
this life in Nov'r
1774 age 68 years.

In
Memory of
ISABEL FULTON who
departed this life
the 1st of April 1779
aged 65 years.

In memory of
JOSEPH FULTON
who departed this life
January 25, 1787, age 28 years.

In
Memory of
JOHN W.
Son of Richard FULTON, dec'd,
who departed this life
Feb'y 12th, 1825,
in the 28th year of his
age.

In
Memory of
MARY A.
wife of Richard FULTON
Died August 18, 1849,
Aged 36 years.

In
Memory of
RICHARD FULTON
Born Aug. 4, 1797,
Died Feb. 23, 1851,
Aged 53 years 6 months
and 19 days.

Here Lyeth the Body of
GEORGE FLEMING was born
in the year
of our Lord
1728 and died
June the 21, 1766.

Here lieth the Body of
THOMAS FORSTER, ESQ.,²⁸
Late of Paxton
In the County of Lancaster
Who departed this life the 25th of
July 1772
Aged 76 years.

JOHN GILCHRIST
died December 18
1843
in the 52 year of his
age

ELEANOR GILCHRIST
Died June 28nd, 1860
In the 71st year of her
age

In
memory of
THOMAS GILCHRIST
Born Jan. 21, 1799
Died Jan. 29, 1873
aged 74 years and 8
days.

In
memory of
ELIZABETH
GILCHRIST
who departed this life
December 16th 1805
aged 40 years.

JANE
wife of
ROBERT GILCHRIST
Born June 1, 1789
Died Sept. 10, 1865
Aged 76 years 3 mos
and 9 days

ROBERT GILCHRIST
Born Feb. 18, 1788
Died March 27, 1857.

JOHN GILCHRIST²⁹
Died
October 14th 1835
In the 74th year of his
age

In
memory of
SIDNEY GILCHRIST
who died March 16
1843
aged 57 years and
24 days

In
memory of
ELIZA GILCHRIST
Born June 30, 1794
Died Feby 6, 1848
aged
53 years 7 months & 6
Days.

Sacred
To the memory of
JAMES GILCHRIST
Died April 15, 1854
aged
53 years, 1 month & 23
days.

MARY GILCHRIST
Died
May 1874
aged 72 years.

In
memory of
MOSES GILLMOR³⁰
who died
On the 10th of June 1825
In the 76th year of his age

In
memory of
ISABELLA GILLMOR
who died
On the 16th of September 1826
in the 73d year of her age

In
memory of
MARGARET GILLMOR
who died
Feby 10th 1839.
Also of
THOMAS
son of
Moses & Isabella
GILLMOR
who died Sept 25th 1793
in the 17th year of his
age

In memory of
MARY daughter of
Moses & Isabella
GILLMOR,
who departed this life
July 30th 1793 in
the 8th year of his age

In
memory of
ROBERT GILLMOR³¹

who died
Nov. 13, 1867
In the 77th year
of his age

In
memory of
WALLACE MOSES
GILLMOR
who departed this life
On the 28th of December
1840
in the 24th year of his age

In
memory of
ISABELLA M. GILLMOR
who departed this life
March 10, 1853
In the 33rd year of her
age.

In
memory of
ELIZABETH
wife of
William GILLMOR
who died Oct 17 1857
Aged 73 years 6 mos & 20
Days.

In
memory of
JAMES COWDEN
GILLMOR
who departed this life
April 4th 1837
in the 18th year
of his age

In
memory of
WILLIAM GILLMOR JR
who departed this life
Jan 29 1855
Aged 29 years & 27
days

In
memory of
WILLIAM GILLMOR
who died the 28th day of Aug 1856
Aged 68 years.

In
Memory of
JOHN GRAY, SEN'R, ³²
Died February 1785
Aged about 78 years.
Also his son
GEORGE
Died February 25th 1796,
Aged about 67 years.

And
In memory of
his mother
SUSANNA GRAY, ³³
who departed this life
In October A. D. 1750
Aged 50 years.

In
Memory of
JOSEPH GRAY
who departed this life
October 13, A. D. 1794,
in the 60th year of his age.

In memory of
his consort
ELIZABETH GRAY
who departed this life
April 18th, A. D. 1816,
Aged 72 years.

In
Memory of
JOHN GRAY
Who departed this life
May 30th, A. D. 1819,
in the 66th year of his age ;
Also
his mother
HANNAH GRAY
who departed this life
in November A. D. 1781.
Aged 70 years.

In
Memory of
MARY
second wife of
John GRAY dec,
who died July 17th 1822
Aged 62 years.

In
Memory of
JOSEPH GRAY
Died
September 13, 1861,
Aged 69 years.

In
memory of
JANE H. GRAY
Died
Dec. 6, 1870
aged
74 years.

In
Memory of
ROBERT GRAY³⁴
Died
April 27, 1848,
In the 91st year of his
Age.

In
Memory of
MARY
wife of
Robert GRAY
Died Aug. 16, 1863
Aged 91 years 11 mos
and 3 days.

In
memory of
ELEANOR
Daughter of
Robert & Mary GRAY
Died
June 28, 1832
In the 19th year of her
Age.

In
Memory of
THOMAS M. GRAY
Born March 17, 1798
Died Jan. 28, 1857
Aged 58 years 10 mos
& 11 ds.

MARGARET P. GRAY
Born July 22, 1792
Died Feb. 11, 1873
Aged 80 years, 6 mos
and 19 days.

In
memory of
ELIZA. G. [Gray]
wife of Robert Wilson
who departed this life
Nov. 10, 1841
Aged 37 years & 6 days.

SAMUEL GRAY
Died Oct. 21, 1881
In the
76th year of his age.

Designed
as a solemn tribute
of gratitude, love, and respect
to the memory of
MARTHA M. GRAHAM
the affectionate consort of
John Graham
who departed this life
January 30th A. D. 1824
aged 54 years, 2 months
& 27 days

Her flesh shall slumber in the ground
Till the last trumpet's joyful sound,
Then burst the chains with sweet sur-
prise,
And in her Saviour's image rise.

In
Memory of SU-
SANNA GRAHAM
died Novb'r 25th 1772

JOHN
GOLAUGHER³⁵
Departed this
Life June
the 7th 1779
aged 49 years

Sacred
to the memory of
JAMES HARRIS,
who departed this life may 17, 1806,
in the 24th year of his age.

On him were fortune's blessing shed,
And hope sweet prospects gave,
Too soon the pleasing vision sped
And vanished in the grave.

In early youth he fell a prey
In manhood's opening bloom,
And left the cheerful light of day,
For death's untimely gloom.

Almighty God whose gracious love
Bestows each blessing given,
Receive his soul, with thee to prove
The sacred joys of Heaven.

In
memory of
JOHN HARRIS, Jr.³⁶
Who died on the 30th Day of July,
1791,

In the 65th year of his age
and gave name
To the Town of Harrisburgh.

The Remains of
ELIZABETH³⁷ his first
and **MARY** his second wife
Lie interred with him
Under this Stone.

In
memory of
ELIZABETH HILTON

Spouse to John
Hilton who
departed this life
Jany. the 8th, 1795
aged 61 years.

In
memory of
JOHN HILTON
who departed
this life Feby.
the 21st, 1784,
aged 50 years.

In memory of
Mary G.
Consort of James
Hayes
who departed this life
June 17, 1881,
aged
70y 11m 7d.

JAMES C. JORDAN
Born October 28, 1825
Died September 18, 1859

HANNAH
Second Wife of
Benjamin JORDAN
Born October 23, 1798
Died October 21, 1859

[Marble obelisk]
North Side.
MARY CROUCH
wife of
Benjamin Jordan
Born Oct. 23d 1791
Died Oct. 27th 1846

South Side.
BENJAMIN JORDAN³⁸
Born July 19th 1779
Died May 24th 1861

West Side.
Our Father and Mother

SARAH HASLETT

wife of

E. C. JORDAN

Born May 26, 1820

Died Jan. 2, 1854

In

memory of

RACHEL JORDAN

who departed this life

March 19th 1846

in the 15th

Year of her age

Also

In

memory of

2 Infant Sisters

and one Brother

In

memory of

BENJAMIN LAFAYETTE

JORDAN

Died Feb. 19, 1850

in the 16th year of his

age.

In

Memory of

JEAN KELSO who

Departed this Life

Feb. 20, 1777

Aged 42 years.

In

memory

of Major

JAMES INGRAM³⁹

who departed this life

August 12th 1811

aged 41 years.

Sacred

To the memory of

JOHN KEAN⁴⁰

who departed this life

Dec. 9, 1818

Aged 56 years

2 mos and 6 dys.

"Precious in the sight of
the Lord is the death of
His Saints." Ps. CXVI. 15.

JOHN HAMILTON KEAN

Born Jan. 21, 1795

Died July 14, 1795

MARY KEAN

Born Feb. 21, 1797

Died April 21, 1803

In

Memory of

JEAN KEAN

Relict of John Kean

who departed this Life

March 20, 1847

Aged

72 years 9 months & 20

Days

Precious in the sight of the

Lord is the death of his

saints. Ps. 116:15.

In

Memory of

MARGARET HAMILTON

KEAN

Born Feb. 17, 1806,

Died Oct. 11, 1855.

aged 49 years 7 months

& 24 days.

"The Lord is my Shepherd."

In
Memory of
JOHN KEAN Sr⁴¹
Born July 5, 1728
Died May 28, 1801,
aged 73 years

An Irishman by birth an American
at heart - he boldly fought for the
Liberty of our Country.

MARY DUNLAP
His wife, born in Ireland 1723,
Died July 9, 1819
Aged 98 years.
Saints Indeed.

In
memory of
SARAH KEARSLEY
who died on the 25th of Feb'y,
1826, aged 72 years wanting
30 days, 52 of which time she
was the faithful wife of

Samuel Kearsley
an affectionate mother & pious
Christian she lived holily &
and died the death of the righteous.
Reader, imitate her Example,
Her smiling clay lies here in death,
Till God who first did give it breath
Shall call it far above the sky
To join her happy soul on high.
Hallelujah !

In
memory of
DOCTOR JOSEPH KELSO
who died
August 10th 1817
in the 44th year of his age.

In
memory of
ELIZABETH KELSO

late consort
of
Doctor Joseph Kelso deceased
who died
on the 8th of April 1818
in the
34th year of her age.

In
memory of
WILLIAM KELSO⁴² who
departed this Life
Nov. 26, 1788,
Aged 51 years.

A
tribute of respect
to the memory of
Dr. Joseph & Elizabeth Kelso's
three infant children.

Sacred
to the
memory
of
WILLIAM KELSO
who departed this Life
May 22d A. D. 1807
aged 49 years.

Our WILLIE
son of Conrad & Sarah
KIRSCHNER
Died Nov. 30, 1862
aged 2 years 1 month
and 17 days
Not lost but gone before.

Our IDA
 Daughter of Conrad & Sarah
KIRSCHNER
 Died June 13, 1876
 aged 1 year 6 mos
 and 11 days.
 Not lost but gone before.

Our Father
JACOB KUHN⁴³

Died
 March 19, 1866,
 In the 78 year
 of his age.

Our Mother
SUSANNA
 wife of
 Jacob Kuhn

Died
 March 27, 1866
 In the 77th year
 of her age.

GEORGE KUHN⁴⁴
 Died March 5, 1886
 aged 63 yrs and 29 days.

In
 memory of
MARGARET KIRKPATRICK
 Relict of
 Wm. Kirkpatrick
 who departed this life
 on the 3d of Nov'r 1802
 in the 77th year
 of her age.

In
 Memory of
EPHRAIM LATTA
 who was born April 11, 1814

and departed this life
 March 10, 1843
 Aged 28 years 10 months
 and 29 days.

JANE M. LYON
 Daughter of
 Hon. Wm. Maclay
 Died 30th April 1809.

Hallelujah.
 in memory of **REBEKAH**
 daughter of
Maj. Jonathan KEARSLEY
 who died March 6th, 1825, aged 7
 years 2 months & 25 days
 Children Remember your Creator
 in the days of your youth as
 Rebekah truly did.

In memory of
LUCY LORRETT
 who departed this life
 on the 19th day of
 February 1847
 aged 100 years.

GEORGE LORRETT⁴⁵
 Died
 August 27, 1862
 aged
 88 years, 11 mos & 12 days

MARY McARTHUR
 departed this life
 October 24th A. D. 1742,
 Reverence for the memory of
 the deceased
 Prompted the erection of this
 Stone A. D. 1845
 By her descendant
 James Peacock.

MARGARET
McARTHUR
Departed this life
July the
14th 1753

In memory of
JANE MATEER
wife of
William Mateer
who departed this life
August 9th, 1833
In the 48th year of her age.

In memory of
WILLIAM
MONTGOMERY
who departed
this life Sept. 2
1766
aged 20 years

In memory of
ROBERT MONT-
GOMERY⁴⁶ who
departed this
life Feb. 22, 1776
aged 71 years

Sacred
to the memory of
WILLIAM MACLAY, ESQ.,⁴⁷
late of Harrisburgh
who departed this life April 16, 1804
aged 68 years.

In the death of this valuable
member of | Society his Country
has lost an enlightened | citizen and
his family their only support. | He
held some of the most honorable
offices | in Pennsylvania and the

United States | and discharged their
duties with firmness | and integrity. | To an enlarged and superior
mind he added | the strictest mor-
ality and served his God | by im-
proving himself in virtue and
knowledge. | He has now gone to
receive a glorious reward | for a
life spent in honour and unsullied
by crime. | His afflicted wife and
children raise this stone over his
grave and have no consolation but
| in the remembrance of his vir-
tues. |

O'er thy lov'd tomb shall angels bend,
And true affection tribute pay
To mourn the Father, Husband, Friend,
Untimely torn by Death away.

Tho' power and honour could not save
Thy mortal part from Death's abode,
The ethereal spirit bursts the grave
And seeks the bosom of its God.

—
Sacred
to
the memory of
ELIZA MACLAY
A lingering distemper
borne with resignation
put a period to her life
on the 19th of April, 1794,
in the 23d year of her age,
the duties
Annexed to her station
were discharged without
a blot.

Her weeping Parents
have placed over her this stone
The Monument
Of her virtues and of
their affection.

Sacred
to the memory of
DINAH McCHESENEY,
who departed this
life Nov. 11, A. D. 1796
Aged 4 years

MARY HARRIS
wife of
Hon. Wm. Maclay.

WM. MACLAY JR

JOHN MACLAY

In
memory of
SARAH MONT-
GOMERY who
departed this
life Oct 15, 1784
aged 69 years.

SUE W. McEwen
Died Oct. 29, 1874
In the 16th year of
her age.

Here lies
the body of
WILLIAM
MURRAY ⁴⁸
who departed this
life
July 24, 1773,
aged
85 yrs. 5 ms. and
5 days.

In
Memory
of HENRY McKINNEY,⁴⁹
who departed this
Life March 11, 1777,
Aged 63 years.
Likewise
AGNES his first
Wife who departed
this Life in August
1753, aged 38 years.

In memory
of
JOHN MEANS,⁵⁰
who departed
this life Oct 3rd
1795 aged
50 years

In
memory of
ROBERT McCLURE,⁵¹
Died Sept. 26, 1865
aged 65 years.

Here
lies the body
of
ALEXANDER
MEHARGUE, jr.,
who departed this
Life Sept. 4th, 1794.
Aged 29 years.

In
memory of
JANE MEHARGUE
died
March 6, 1850.
In the 61st year
of her age.

In memory of
ROBERT McCLURE⁵²
 who departed this life
 July 21st, 1839
 aged
 76 years 7 months
 and 3 days

Them also which sleep in Jesus will
 God bring with him. 1 Thess iv. 14

—
 In
 Memory of
PRISCILLA McCLURE
 who departed this life
 September 29th A D 1845
 Aged
 73 years 10 months
 and 20 days.

Precious in the sight of the Lord
 is the death of his Saints.

Ps. cxvi 15

—
WILLIAM McCLURE
 Born Feb, 1st 1795
 Died Aug. 16th, 1852

—
 In
 Memory of
ANNA MARIA
 Daughter of
Josiah E & Jane McCLURE
 who died
 Feby 3rd A D 1844
 in the 6th year of
 her age.

—
FRANCIS JAMES
 son of
William & Ellen McCLURE
 Died
 July 2d 1829
 aged 8 months & 26 days

In
 memory of
ELIZABETH MACREADY
 wife of

Daniel Macready
 and daughter of
 David & Sarah Patton
 who departed this life
 Jany 12th 1838

In the 49th year of her
 age.

—
 To the memory of
ELEANOR JANE POWER
 who died April 21, 1841,
 aged
 2 years & 9 months.

From sorrows blight, from danger and temptation God in his wisdom took the precious one.

—
SARAH
MONTGOMERY
PEFFER
 born April 6th, 1821,
 died July 2d, 1822,
 " 'Tis God that lifts our com-
 forts high,
 Or sinks them in the grave."

—
HENRY PEFFER⁵³
 Died Feb. 9, 1867,
 aged 78 years.

—
LOUISA KEAN POWER
 daughter of
 John and Jane Hamilton
 Kean
 and relict of
 Gen'l Samuel Power
 Born at New Market

then in Dauphin County
July 30, 1799,
Died at Harrisburg,
Oct. 29, 1885.

—
SUE PAWLING
Died
April 9 1877
in the
54th year of her age.

—
In
memory of
DAVID PATTON⁵⁴
who departed this life
Jan'y 10, 1832,
aged 74 years.

Dear relations do not weep,
I am not dead but here to sleep,
And here my body must remain
Till Christ shall call me forth again.

—
In
memory of
SARAH PATTON,
wife of
David Patton,
who departed this life
May 24th, 1835.
aged 76 years.

Also her daughter,
SARAH

who died Feb'y 9th, 1816,
aged 19 years.

Kind angels watch this sleeping
dust,
Till Jesus comes to raise the just
Then may they awake with sweet
surprise,
And in their Saviour's Image rise.

—
In
memory of
AGNESS C. PATTON,
Daughter of
David & Sarah Patton
who departed this life
February 20th 1840
in the 44th year of her
age.

—
In
memory of
DAVID RITCHHEY JR
who departed this life
May 28 1830
aged 24 years.
Also
JOHN DUNCAN RITCHHEY
who departed this life
Sept'r 20th 1800
aged 22 months.

—
In
memory of
DAVID RITCHHEY
who departed this
life April 22d A D 1823
Aged 71 years.

—
JOHN RITCHHEY⁵⁵
Died 1831.

—
In
memory of
REBECCA RITCHHEY
who departed this life
January 8th A D 1825
in the 75th year
of her age.

In
memory of
ANN RITCHY
who departed
this life June
the 27, 1783
Age 26 years
one month & 20
days.

—
Here
Lieth the Body
of JEAN REIGART
who departed this
life Sept 22nd 1801
aged 6 months
and 2 days.

—
In memory
of
THOMAS RUTHERFORD⁵⁶
who departed this life
April 18, 1777
In the 70th year of his age.

—
In
memory of
JEAN RUTHERFORD⁵⁷
who departed this life
Aug. 10, 1789
In the 78th year of her age.

ELEANOR RUTHERFORD
wife of John Davidson
Died December 1799
In the 67th year of her age.

—
JOHN
RUTHERFORD⁵⁸
departed this life
October 1st, 1804,
Aged 67.

MARGARET
RUTHERFORD
Departed this life
January 18, 1810,
Aged 73.

—
In
memory of
JAMES RUTHERFORD
who departed this life
March 6, 1809
Aged 62 years.
Also his wife
MARGARET
who departed this life
in March 1825.
Aged 73 years.

THOMAS RUTHERFORD
departed this life
January 8 1760
Aged 16 years.

SAMUEL RUTHERFORD⁵⁹
Born Dec. 13 1749
Died May 2 1785
Aged 35 years.
—
SUSANNA
RUTHERFORD
Departed this life
May 8, 1813, aged
63.

—
In
memory of
THOMAS RUTHERFORD
son of John Rutherford
Who Departed
this life Octr 15th
1793 aged 26
years.

In
Memory of
SAMUEL
RUTHERFORD ⁶⁰
Died
Nov'r 26th, A. D. 1833,
in the 65th year of his age.

Also his son
JAMES
Died
April 7th, A. D. 1809,
Aged 13 months.

In
Memory of
ELIZABETH
RUTHERFORD
who departed this life
April 29th, 1843,
in the 73d year of her
Age.

in
Memory of
ISABELLA S. RUTHERFORD
Died March 10, 1852
Aged 54 years.

in
memory of
JOHN RUTHERFORD ⁶¹
Died
May 1st 1832
in the 59th year of his
age.

JANE RUTHERFORD
first wife of
JOHN RUTHERFORD
Died Sept 4, 1827
aged 19 years.

in Memory of
DR. LEVI RUTHERFORD
who departed this life
Feb 8th 1851
in the 26th year of his
age.

“ Will you meet me.”
PRISCILLA
Second wife of
JOHN RUTHERFORD
Died Aug. 23, 1873
Aged 82 years,

In
Memory of
WILLIAM RUTHERFORD ⁶²
who departed this life
Jan. 7, 1850
in the 74th year of his
age

In Memory of
SARAH RUTHERFORD
died June 17; 1852
Aged 74 years

In
Memory of
MARTHA RUTHERFORD
who departed this life
Oct. 20, 1857
in the 48th year of her
age.

In
Memory of
CYRUS G. RUTHERFORD
who departed this life
March 30, 1850
in the 31st year of his
age.

MARY Daughter of William & Sarah RUTHERFORD Born June 4, 1817 Died April 14, 1818.	ALICE E Daughter of S. & E. RUTHERFORD Died Jan 1, 1863 Aged 7 yrs 9 mo & 20 days
MARGARET RUTHERFORD Born Sept. 6, 1808. Died June 7, 1889.	HORACE G. son of S & E RUTHERFORD Died Jan. 10, 1863 Aged 10 yrs 2 mo & 26 days.
JOHN P. RUTHERFORD, ⁶³ Born Feb. 14, 1802 Died May 12, 1871	ALICE, Daughter of Wm W. & Ellen R. Rutherford Died Oct'r 20th, 1841 Aged 9 months & 12 days.
ELIZA wife of John P. RUTHERFORD Born Oct. 30, 1801 Died Jan. 30, 1860	In memory of SAMUEL RUTHERFORD ⁶⁴ Born Oct. 8, 1810 Died March 26, 1772 Aged 61 years 5 months and 18 days
In Memory of ELIZABETH wife of Samuel RUTHERFORD Born Oct 18, 1816 Died April 24, 1881 Aged 64 years 6 months and 6 days	ABNER RUTHERFORD ⁶⁵ Born March 31, 1814 Died Sept. 2, 1890 Aged 76 yrs. 5 months and 1 day.
In memory of MARGARET S. RUTHER- FORD. Born Sept. 2, 1847 Died March 17, 1890	SUSAN ESPY Daughter of Abner & Ann RUTHERFORD Died May 5, 1846 Aged 2 years 7 months & 18 days.
	ALICE AGNES Daughter of Abner & Ann RUTHERFORD Born March 16th 1849

Died Aug 26th 1850
 Aged
 one year three mo.
 & ten days

In memory of
 ABNER
 son of
 Abner & Ann

RUTHERFORD

Died Jan 10, 1855
 Aged 7 years & 18
 days.

In
 Memory of

J. MARSHALL RUTHERFORD,
 Died May 24, 1869
 Aged 27 years 8 mos
 and 20 days.

In memory of
 SARAH A. RENNINGER
 (RUTHERFORD,)
 Died Dec. 21, 1883.
 Aged 38 years, 3 mos
 and 21 days.

ELEANOR RUTHERFORD
 RENNINGER,
 Born Sept. 3, 1874,
 Died Oct. 8, 1874.

HELEN PARKE
 Daughter of W. F. & A. M.
 Rutherford
 Born May 13, 1866
 Died August 29, 1889.

FLORENCE,
 Born Oct. 30, 1863
 Died Jan 3, 1864

In
 Memory of
 THOMAS
 RUTHERFORD
 Died
 August 4th, 1804,
 in the 23d year of his
 Age.

SAMUEL S. RUTHERFORD ⁶⁶.
 Born
 December 17, 1803
 Died
 January 23, 1872

In
 Memory of
 MARY C. RUTHERFORD
 Born Feb. 8, 1805
 Died Aug 13, 1872
 Aged 67 years 6 mos
 and 5 days

MARY A. RUTHERFORD
 wife of
 Samuel S. Rutherford
 Born June 14, 1810
 Died December 14, 1884.

In
 Memory of
 WILLIAM BRISBEN
 son of
 Samuel S. & Mary A.
 RUTHERFORD
 Died Oct 7, 1855
 Aged 4 yrs 1 mo & 1d.

NANNIE H. McPHERSON
wife of

J. E. RUTHERFORD
Born Dec 19 1844
Died April 3, 1882

MARY AGNES
Daughter of
J. E. and N. H.
RUTHERFORD
Born Oct 7, 1877
Died Dec. 5, 1881

MARY W.
wife of
S. S. B. RUTHERFORD
Died Sept 26, 1874
Aged 32 years

ALICE

JESSIE
Daughter of
Wm S & J Eliza
RUTHERFORD
Died July 24, 1864
Aged 6 months
and 3 days

GERTRUDE,
daughter of
Wm. S. & J. Eliza
RUTHERFORD
Born Jan. 15, 1870,
Died Aug. 9, 1870,
Also
JAMES
Born July 9, 1873,
Died July 28, 1873.

LYDIA A
wife of
John A. Rutherford
Died Feb. 14, 1880
In the 46 year
of her age.

SMITHIE P.
son of J. A. & L. A.
RUTHERFORD
Died June 1, 1864
Aged 20 mos & 6 days
Also
An infant son.

WILLIE B.
son of J. A. & L. A.
RUTHERFORD
Died Oct. 14, 1865
Aged 5 yrs 1 mo
and 20 days.

KEZIAH PARKE
wife of
John B. Rutherford
Born Oct. 28, 1810
Died July 2, 1885,
Aged 74 yrs 8 mos and 4 days.
"There remaineth therefore a
rest to the people of God."

NANCY ELDER
Daughter of
J. Q. A. & M. B.
RUTHERFORD
Born Aug 2 1873
Died Sept. 21, 1874
Not lost but gone before.

In memory of
THOMAS SIMPSON
 and his family
 who settled in Paxtang
 Anno Domini
 1720.

As a tribute
 to the virtues
 and worth of
ELIZABETH SIMPSON
 consort of
 Michael Simpson
 this monument
 has been erected
 She died in 1806
 aged 67 years.

Mourned and regretted
 by Friends and Relatives

Sacred
 to the memory of
MICHAEL SIMPSON⁶⁷
 who died
 on the first day of June
 A D 1813
 Aged 73 years

Sacred to the memory of
ANNE STURGEON
 who departed this
 life October 28, 1811
 aged 34 years 9 months
 and 2 days.

Sacred
 To the memory of
GEREMIAH STURGEON⁶⁸
 who departed this life
 March 11th 1826
 aged 57 years 11 months
 & 1 day.

In memory of
ELIZABETH STEWART
 who Departed
 this Life May the
 1st 1773
 aged 22 years.

In
 memory of
MARY STEWART
 who Departed
 this Life April
 30th 1772
 aged 65 years

In memory of
ANDREW STEWART⁶⁹
 who departed
 this Life March
 the 31st 1774
 aged 75 years

SAMUEL SHERER⁷⁰
 died December 26 1821
 aged 66 years

In
 memory
 of **GRACE STEWART**
 & child
 who departed
 this life
 Jan'y 31st 1787
 aged 39 years

In
 Memory of
WILLIAM SWAN⁷¹
 who departed this life
 September 25th, 1782
 in the 37th year of his
 age

In
Memory of
MOSES SWAN
who departed this life
September 11th 1822
in the 41st year of his
age

In
Memory of
MARTHA SMITH
who departed this life
May 27th 1817
aged 62 years

[The foregoing is interred beside the Swans and Major Ingram.]

In
Memory of
MARGARET R
SHERER
who departed this life
July 17th 1822
aged
34 years 10 months
and 9 days.

ELIZABETH SHERER
died September 24th
A D 1816
Aged 55 years

ELIZA
daughter of
Joseph & Mary
SHERER died
Oct'r 4th 1822
aged 11 months.

In memory of
JOSEPH SHERER ¹²
Died Dec. 1776
Aged 46 years

Here
lieth interred
the body of
JOSEPH SHERER
who departed this life
the 4th day of March 1824
aged 38 years & 6 months.

Also
In memory of
ANN STEPHEN
Died April 20, 1800
Aged 15 years.

In
Memory of
ANN E. STEPHEN
consort of Andrew Stephen de-
ceased
Born October 8th 1754
Died Aug 10 1814

In
Memory of
ANDREW STEPHEN
Died Dec. 3, 1800
Aged 47 years
Also in memory of
ANDREW
son of
Andrew & Ann E STEPHEN
Born May 30, 1791
Died Jan. 12, 1832
Aged 40 years 7 mos & 12 dys.

In
Memory of
MARY
wife of

Andrew STEPHEN
Born Oct 11, A D 1797
Died May 29 A D 1855
Aged 57 years 7 mos
& 18 ds.

in
memory of

JESSE L. RANDALL,
who died
March 25, 1831,
aged 27 years.

In
Memory of
ELIZA ANN
Daughter of

William & Eliza TRULLINGER,
Died March 26, 1862,
Aged 6 years & 6 days.

In Memory of
WILLIAM ALVAN
Son of

William & Eliza TRULLINGER,
Died Aug. 3, 1858,
Aged 12 years, 10 mon
& 12 ds.

In
Memory of
JAMES IRA
Son of

William & Eliza TRULLINGER,
Died July 30, 1858,
Aged 10 years, 6 mo
& 4 ds.

MARY LOUISA
daughter of
William & Eliza
TRULLINGER,
Died
April 2d, 1842,
Aged
1 year 4 months
and 13 days.

CLARA ESTHER,
daughter of
William & Eliza TRULLINGER,
Died July 9, 1851,
Aged
10 months & 4 days.

In Memory of
ANDREW EDGAR,
Son of
William & Eliza
TRULLINGER,
Died April 26, 1855,
Aged 10 mo & 15 ds.

In memory of
Daniel Weltmer,
son of John
& Elizabeth Weltmer,
died
Nov 3rd, 1829,
aged 9 months
& 10 days.

In memory of
Nancy Weltmer
Daughter of Jno.
& Eliz. Weltmer
died the 1st May,
1824, aged 2 years
5 mos & 24 days.

In Memory of
 JEAN WALLACE
 who departed this life
 May 1786 age 58 years

Also
 RICHARD WALLACE,
 who departed this Life
 Decem'r 23d 1805 age
 31 years

Here lieth the body of
 MOSES WALLACE
 who departed this life
 Novem'r 11, 1803 age
 62 years.

He was beloved by all who knew
 him, lived respected & died
 lamented.

In
 memory of
 ELIZABETH WALLACE
 Daughter of Margaret Wallace
 of Franklin county
 who departed this life
 September 22nd 1815
 aged 16 Years 11 months
 and 22 Days.

BENJ. J. WALLACE, D. D.,
 LL.D.⁷³
 son of
 William Wallace, Esq.
 June 7, 1810—July 25, 1862
 and his wife
 SARAH
 April 25, 1812—Dec. 12, 1869.

In memory of
 ELIZABETH WIGGINS
 who departed

this Life the 5th
 Day of June 1784
 Aged 68 Years

In memory of
 JOHN WIGGINS ⁷⁴
 SEN'R who Departed this Life the
 12th Day of June
 A D 1794
 Aged 82 years

In
 memory of
 ALEXANDER WILLS
 who died April 18, 1853
 Aged 73 years 1 month
 & 9 days

Sacred
 to the memory of
 ISABELLA
 wife of
 Alexander WILLS Esq
 Walton Farm Cumberland County
 who departed this life
 27th January 1826
 Aged 50 Years & 13 days

The happy grateful spirit that improves,
 And brightens every gift by fortune
 given,
 That wanders where it will with those
 it loves,
 Makes every place a home, and home a
 heaven.
 All these were hers—oh, thou who readst
 this stone,
 When for thyself [illegible] to the sky
 Thou humbly prayest ask this boon
 alone,
 That ye like her may live, like her may
 die.

Sacred
to the memory of
WALLACE ALEXANDER
WILLS who departed
this life 18th of
September 1817
Aged 4 years 6 months
and 13 days. Life how
short. Eternity
how long.

ELEANOR M. WALLACE⁷⁵
Daughter of William Maclay
and wife of William Wallace,
Died January 2d 1823,
Aged XLIX.
Her children place
Over the grave of their Mother
this memorial
Of affection and gratitude,
that to their welfare
was consecrated
a mind of rare power
Animated by strong feelings
ennobled by culture
and softened by Religion.
“ He giveth his beloved sleep.”
Psa. cxxvii : 2.

WILLIAM WALLACE, ES-
QUIRE⁷⁶
late of Harrisburgh,
who departed this life May 28th,
1816,
In the 46th year of his age.
The loss of this truly good and
highly esteemed character
Will be severely felt both in public
and private circles.

For a more useful man nor one of
more ability could not be
Taken from society. He was be-
loved by all, for to every one
He was benevolent and friendly—
by his wife, children and
Connexions he was nearly idolized,
for they were more
Intimately acquainted with his
worth, and they in anguish
Of heart now lament this heaviest
of all affliction.
“ So mourn the father, husband,
friend
Untimely snatched by Death away.”
This stone is designed as a solemn
tribute of gratitude
Love and Respect to his memory
by his afflicted wife,
Who in the contemplation of his
virtues and the blessed
Reward he is now receiving for
them derives her only
Consolation for his loss.

Here lies the body of
ELIZABETH WALLACE
who departed this life
January 12, 1804
aged 26 years.

In
memory of
JOHN S. WHITEHILL
Born
Nov'er 12 1793
Died
August 18th 1829
Aged
35 Years 9 Months
& 6 Days

Sacred
to the memory of
GEORGE WHITEHILL ¹⁷
who departed this life
January 7th 1831

Aged 60 years and 9 months.

Also
ABIGAIL
his wife who departed this life
April 12, 1825 aged 63 years,
and their children

ANN
who died April 6, 1794 aged 3 years

JAMES
who died March 17, 1799 aged 10
years
and
NANCY

who died June 18, 1801 aged 5
years

In
memory of
MARY WALKER

who died
April 1st 1839
in the 53d year of her
age

In memory of
THOMAS WALKER ¹⁸
who departed this life
March 19, 1843

in the 64 year of his
age

In memory of
ANN WALKER
who departed this life
Sept. 25, 1843
in the 23 year of her age

SUSAN K.
wife of
James Walker
Died Sept. 28, 1885
Aged 60 yrs and 5 mos.

—
In
memory of
JOHN WILSON
son of Joseph Wilson,
who departed this life Nov. 11, 1800,
In the 50th year of his age.
He was a valuable member
of Society, from his youth
pious, and a living example of that
resolution —

“As for me and my house we
will serve the Lord.”

Also
SARAH
wife of John WILSON
who died March 12, 1823
Aged about 70 years.

—
In memory of
WILLIAM WILSON
who departed this life in the
year of our Lord 1759

Also of
JOHN WILLSON, son of William
Willson
Who departed this life on the 30th
day of
November 1803 in the 50th year of
his age
A firm believer in the religion of
Jesus and an | uniform practiser of
its precepts, he died in the | hope of
a glorious and happy immortality.

"Death thou hast conquered me
"I by thy dart am slain,
"But Christ has conquered thee
"And I shall rise again."
Also of MARTHA the only daughter of

JOHN and JEAN WILLSON
Who died on the 28th day of May
1795

in the 13th year of her age.

O death thou art the king of terrors,
Nor youth nor goodness can avert the stroke,
Nor Parent's hope, nor tears nor prayers

Arrest thy quick approach.

"The earthly joys of Parents dear
"Are with us buried low;
"But parents do not shed a tear
"For God would have it so."

Here

Lies the body of
HUGH WILSON

Who was born Sept. 26, A. D.
1748

Departed this life April 23d, A. D.
1796

After a life spent in piety
In the forty-eighth year of his age.
He bowed with humble resignation
to the Divine will
His distressed wife and only child
Bereft of his dear society
are left to deplore the loss
of a tender husband
an affectionate father
a real friend
and Christian adviser

In memory of
HUGH WILLSON
departed this life 1810
March 31 age 29 years
11 months & 8 days.

In memory of
ALEXAND'R WILLSON
who departed this life
June 7th 1786 age 45 years,
Also
GRIZZLE WILLSON
who departed this life
February 11th 1809 aged
about 54 years

In memory of
MARY WILLSON
who departed this life
January 31, 1808 age 21
years 6 months & 3 days
Also
RICHARD WILLSON
who departed this life
February 4th, 1819, aged 26
years & 5 mo.

In
Memory of
MARY,
consort of
Robert WILSON,
who departed this life
October 19th, A. D. 1835,
Aged
31 years, 1 month
& 15 days.
"Dust to its narrow home beneath
Soul to its lace on High."

In
 Memory of
MARY KENNON,
 Daughter of
 Robert & Mary
 WILSON,
 of Highspire,
 who departed this life
 Sept'r 24th A. D. 1832
 Aged
 4 years 11 months
 & 9 days

In
 memory of
MARGARET MARY
 Daughter of
 Robert and Mary S.
 WILSON
 who departed this life
 March 21, 1842
 Aged 6 years 7 mos
 and 6 days.

In memory of
EMMA ELIZA
 Daughter of
 Robert & Eliza G.
 WILSON
 who departed this life
 July 18, 1871
 Aged 31 years 1 mo & 24
 days.

In
 memory of
ROBERT WILSON ⁷⁹
 departed this life
 March 26, 1878
 In the 86th year of his
 Age.

Sacred to the memory
 of **JOHN WILSON & ELEANOR**
 his wife, the former of
 whom died July 11, 1780
 and the last April 8, 1801
 under this stone are also interred
 the remains of **HENRY &**
MARTHA RENICK
 And since it's so that all must die,
 And death no one doth spare
 So let us all to Jesus fly,
 And seek for refuge there.

In
 Memory of
ELEANOR WILSON,
 who departed this life
 Oct. 11, 1848,
 In the 62nd year of her
 age.

In
 Memory of
ELEANOR JANE
 daughter of Robert WILSON,
 who departed this life
 Sept. 12, 1849,
 Aged 15 years, 10 months & 18
 days.

In
 Memory of
JOHN NEWELL
 son of Robert WILSON,
 who departed this life
 Oct. 1, 1855,
 aged 17 years, 9 months & 28
 days.

BIOGRAPHICAL NOTES.

¹JACOB AWL was born on August 6, 1727, in the North of Ireland. He was a tanner, a man of means, and when he came to America, settled near his relative John Harris, at Harris' Ferry, and erected a tannery. Was an Ensign in Col. John Elder's battalion in the frontier wars and aided upon the outbreak of the Revolution in organizing the associated battalions of Lancaster county. He was a commissioner in laying out the county of Dauphin, and trustee appointed by John Harris for the public grounds ceded by him at the laying out of the town of Harrisburg, for public uses. He was a public spirited man, but refused to accept public office. He married Sarah Sturgeon. The following from a lady in Ohio, a descendant of the Awls, who said she had it from her grandmother, descriptive of the marriage of Joseph Green, son of C. l. Timothy Green, of Hanover, and Sarah, second daughter of Jacob Awl, may not be out of place in this connection : "On the morning of the wedding the party accompanying Mr. Green came riding 'down the lane' to Mr. Awl's house, all in the style of the day. The groom wore his hat with three black plumes, long stockings, knee breeches, &c. It was a gay affair for those days. On the Sunday following all went to Mr. Elder's church. Jenny Awl, sister of the bride, it seems, was one of the singers for tune raising on that occasion. She made her debut, having sent to Philadelphia for a handsome pair of stays, which she wore on that day ; but caused some stir by fainting and having to be carried out."

²WILLIAM BROWN, was born at sea, June 30, 1720, and was the son of John and Hannah Brown, who emigrated from Scotland to Paxtang in 1720. He was a prominent actor in Provincial and Revolutionary times, a representative man on the frontier, and a zealous Covenanter. At his own expense he visited Ireland and Scotland on behalf of his religious brethren to procure a supply of ministers, and brought over the celebrated Rev. Messrs. Lind and Dobbin, who subsequently, with the Rev. John Cuthbertson, organized at Paxtang, at the little church built by him near his residence, the Reformed Presbyterian Presbytery of America. Brown's church was situated on the Jonestown road near the present school-house, and until within a few years the foundations were distinctly visible. There was no grave-yard attached to the church,

the Browns and other members burying in Paxtang. It was occupied as a church for less than twenty years, when, from an item in the *Oracle of Dauphin*, we learn that "on the 11th of September, 1795, James Byers and James Wilson, Executors of William Brown, Esq., of Paxtang, offered for sale a log house, near the residence of Mr. Brown, formerly occupied as a house of worship by the Rev. Matthew Lind," and it was then sold. Mr. Brown represented Paxtang at the meeting of the General Committee at Lancaster in 1774, was a member of the Assembly in 1776, and during its sessions proposed the general Emancipation of slaves within the Commonwealth, a measure not very favorably received at the time, but subsequently adopted. He served again in the Assembly in 1784; was a member of the Board of Property in 1785, a Commissioner to superintend the drawing of the Donation Land Lottery in 1786. He was an active and public spirited citizen, of unquestioned piety, and kind-hearted and generous. The Rev. Matthew Brown, D. D., first President of Washington College, and afterwards President of Jefferson College, was adopted and educated by him. He was a son of his brother Matthew.

³ THOMAS BROWN was a son of Matthew Brown, born in White Deer, Northumberland county; married Margaret Ainsworth, and died on the old Brown homestead.

⁴ JOHN BRISBAN was a native of county Tyrone, Ireland, and was born December 25, 1730. He emigrated with a brother to this country, about the beginning of the French war, and was with Gen. Wolfe on the Plains of Abraham, for which he received a grant of land from George III. He early espoused the Colonial cause, and was a Captain in the Second Pennsylvania battalion, and was in active service in Canada. At the close of that campaign was transferred to the Third Regiment of the Pennsylvania Line, resigning in 1777. He subsequently returned to the service, and remained to the end of the Revolution. He died at the residence of his son-in-law, Samuel Rutherford, near Harrisburg.

⁵ JAMES BIGGER was first a school teacher, but in 1834 took charge of the famous tavern, located on the turnpike, near where the late Margaret Rutherford lived, known as the Green Tree, and continued to dispense hospitality to the traveling public until his death, when the business was continued by his widow for a number of years. The hotel is no longer in existence.

⁶ JAMES COWDEN was born in Paxtang, June 16, 1737, and followed

the life of a farmer; was an early advocate of Independence, and one of the leading spirits at the meeting at Middletown in 1774, of which Colonel James Burd was chairman, and after which, raising a battalion of Associators, he was made Captain of a company. His company, although not belonging to the Pennsylvania line, did faithful service at Fort Washington, in the Jerseys, at Brandywine and Germantown, and in the war on the Northern and Western borders. At the close of the war he returned to his farm. He was appointed a justice of the peace in 1793, and held the office until appointed associate judge in 1795. In 1809 he was a Presidential elector, and an ardent supporter of Madison. He married Mary, daughter of Col. James Crouch.

⁷ MATHEW B. COWDEN was elected an Associate Judge in 1848, was highly respected, and of great influence in the county.

⁸ JAMES COLLIER came to Pennsylvania from the Province of Ulster, Ireland, about the year 1740. He served in the French and Indian war. His son, Captain James Collier, of the Revolutionary army, removed to Ohio, where he died.

⁹ JAMES CROUCH was born in Virginia in 1728, removed to Walnut Hill, near Higlspire, before the Revolutionary War, in which he was a sergeant in Captain Smith's company, serving in the expedition against Quebec, where he was captured. After his release he became an officer of the Associators, and subsequently paymaster of the battalion. He served during the whole of the war with honor and distinction. Colonel Crouch married, Sept. 22, 1757, Hannah Brown, born 1727, died May 24, 1787.

¹⁰ EDWARD CROUCH was born at Walnut Hill, Nov. 9, 1764. A ruling Elder in Paxtang church, a soldier of the Revolution, a member of the Assembly from 1804 to 1806, a Presidential elector, an associate judge of Dauphin county, and a member of the Thirteenth Congress. He was a merchant, and married Margaret, daughter of General James Potter, of the Revolution.

¹¹ JAMES COCHRAN, probably the son of Andrew Cochran, was born in 1742; was a private in Capt. Rutherford's company of Associators in 1776, and married Nov. 22, 1770, Mary Montgomery.

¹² JOHN COCHRAN married Hannah Cowden.

¹³ JOHN DUNCAN was one of the early settlers in Paxtang. He left two daughters, one of whom married Ritche, and the other, Elizabeth, married John Hilton. He was overseer of roads in 1765.

¹⁴ JOHN D. DURKEES, was from "Norwich in the County of New London and State of Connecticut."

¹⁵ Rev. JOHN ELDER was the son of Robert Elder, who was born about 1679, in Scotland, emigrated from Lough Neagh, County Antrim, Ireland, where he had previously settled, to America, about 1730, locating in Paxtang, on a tract of land near the first ridge of the Kittotchtinny mountains, five miles north of Harrisburg. He died July 28, 1746, and is buried in Paxtang grave-yard. While resident in Edinburgh in 1706, John, the famous pastor of Paxtang, was born, who received a classical education and graduated from the university in that city. There, too, he subsequently studied divinity, and in 1732 was licensed to preach. In 1736 he followed his parents to America and to Paxtang, where, on the 12th of April, 1737, he accepted a call to the pastorate of Paxtang church, and on the 22d of November following was ordained and installed, the Rev. Samuel Black presiding.

¹⁶ JOHN ELDER was the second son of Rev. John Elder. He served in the Revolution as an ensign in Colonel Burd's battalion, was deputy surveyor in 1780, and sheriff of Dauphin county from 1794 to 1797. He was an enterprising man, erecting the first steel plant in the State at Middletown. He married Elizabeth, a daughter of Jacob Awl, of Paxtang.

¹⁷ ROBERT ELDER, the eldest son of Rev. John Elder and Mary Baker, was born at Paxtang June 11, 1742, and educated at the academy in Chester county, and was destined by his father for the ministry. The French and Indian war breaking out, he enlisted as a ranger on the frontier, and afterwards entered the revolutionary army, succeeding Col. Burd in the command of the companies raised in Paxtang. At the close of the war he followed farming, preferring that to public office. He was a ruling elder of Paxtang church. He married Mary J. Thompson, of Derry, who died in 1813.

¹⁸ JOSHUA ELDER was the second son of Rev. John Elder and Mary Baker. During the frontier troubles of 1763-64 he was in active military service. During the revolution he was a leader on the patriot side, and one of the sub lieutenants, as also a justice of the peace, serving until the close of the war. He was active in the formation of Dauphin county, and Governor Mifflin appointed him an associate judge in 1791, and Governor McKean prothonotary, which latter office he occupied from 1800 to 1809. In 1810 he was elected burgess of Harrisburg. Judge Elder was twice married--first to Mary McAllister, and secondly to Sarah McAllister.

¹⁹ SAMUEL SHERER ELDER entered U. S. Army in 1853 as a private; appointed second lieutenant First Artillery March 23, 1861; promoted first lieutenant May 14, 1861; brevet captain Sept. 17, 1862; captain August 1, 1863; brevet major Feb. 20, 1864, and brevet lieutenant-colonel May 15, 1864. He married Elizabeth Garland, of Henderson, Kentucky.

²⁰ SAMUEL ELDER, son of Rev. John Elder and Mary Simpson, was born Feb. 27, 1772, in Paxtang; was educated in Paxtang school; a soldier in the whiskey insurrection; sheriff of the county, 1800-1803. The newspapers of the day speak in the warmest terms of his faithfulness as a public officer and his worth as a private citizen. He married, March 7, 1793, Margaret Espy.

²¹ WILLIAM ESPY married, June 2, 1807, Susanna Gray, daughter of Joseph Gray and Elizabeth Forster.

²² ROBERT R. ELDER was a ruling elder in Paxtang church. He was twice married—first, Sarah Sherer; second, Elizabeth Galbraith Elder.

²³ JOSHUA ELDER was a ruling elder in Paxtang church.

²⁴ ANN KIRKPATRICK, daughter of William and Margaret Kirkpatrick.

²⁵ Doctor ESPY was a physician of ability—studied with Dr. Whiteside. Subsequently entering into the practice of his profession with him in Harrisburg. He died unmarried.

²⁶ DAVID ESPY was a precentor in Paxtang church for many years.

²⁷ RICHARD FULTON, was born in Londonderry, Ireland, in 1706; came to America in 1722, with relatives, and was among the earliest settlers at Paxtang. His farm was situated at the Susquehanna river just below Harrisburg, a portion of it being now included within the city limits. His will was probated at Lancaster in 1774, of which his son-in-law Moses Wallace, and Hugh Wilson, were the executors; his plantation was valued at £1,540, and his farming implements, &c., at £340, 6 s. 6 d. He married in December, 1744, Isabel McChesney.

²⁸ THOMAS FORSTER, 1st., was a native of county Antrim, Ireland, of Scotch parentage, born in 1696. He emigrated to America at an early period, and was among the first to take up land in Paxtang; he was a man of means, had received a good education, and was for many years one of the Provincial magistrates. He was ousted because of his refusal to oust some squatters from Proprietary lands. Was much interested in the establishment of Paxtang church. During the Indian troubles

he was active in the defense of the borders. He was never married. His estate went to his brother John and nephew Thomas.

²⁹JOHN GILCHRIST, although but fifteen years of age, served in the company of Col. Burd's battalion of Associators, in which his father, John Gilchrist, was first lieutenant, and was among those captured at Fort Washington on its surrender in November, 1776. After the Revolution he took great interest in military matters and rose to the position of Major.

³⁰MOSES GILLMOR was born in Ulster, Ireland, 1749 ; in 1766 he came to Hanover, but returned to Ireland before the Revolutionary war, where he remained until 1783, when he returned, and in 1784 married Isabella, third daughter of Robert and Mary Wallace, of Hanover. Upon the laying out of Harrisburg he located on Market square as a merchant. He was prominent in local political affairs, and in the church of which he was one of the founders, the Market Square Presbyterian, he was a ruling elder from 1794 to 1825.

³¹ROBERT GILLMOR was the son of Moses Gillmor and the last of his family in the male line. He learned the trade of a watchmaker, but his father leaving him a competency, he never went into business. He was unmarried and died on his farm one mile north of Progress.

³²JOHN GRAY, was born in County Antrim, Ireland, in 1698, emigrated to America about 1730, locating first at Chester, and subsequently at Paxtang. He was one of the pioneers during the French and Indian war, (1755-1764,) was captain of a rifle company in Col. Elder's battalion, subsequently, Col. Asher Clayton's. Captain Gray was twice married, first, in 1730, to Susan Armstrong, and second, in 1753, to Hannah Stevenson Semple, widow of George Semple. The original farm owned by John Gray, was, upon his death, divided into four tracts, and remains in that shape to the present. These tracts were severally inherited by Joseph, George, Robert, and John. George dying unmarried, his farm passed out of the family, Joseph's is owned by his grandson, Josiah Espy, John's by his grandson, Newton Gray, and Robert's by his granddaughter, Mrs. Mary Jane Bigham.

³³On grave-stone of her son Joseph.

³⁴ROBERT GRAY, son of John Gray, was born in Paxtang in 1757. He served in the war of the Revolution, and was in the half-starved and illy-clad army of Washington during the cantonment at Valley Forge. His stories of the hardships endured during the struggle for independence were very interesting. He lived a long and honorable

life, and was the last of that gallant band of heroes of "seventy six," in this locality. He married Mary Rutherford, daughter of Captain John Rutherford and Margaret Parke, and had thirteen children.

³⁵ JOHN GOLAUGHER, son of John, was born in Ireland; came to America with his parents early in life; and married a daughter of Robert Montgomery. His sons settled on Pine creek, Northumberland, now Lycoming county, Pennsylvania.

³⁶ JOHN HARRIS, the Founder, was the son of an Englishman of the same name, who made the first known white settlement at the place afterwards known as Harris' Ferry, in 1707, and who, in December, 1733, obtained from the proprietaries of Pennsylvania a grant of three hundred acres of land near his residence. He carried on a considerable trade with the Indians of the vicinity. In 1753, the Penn's granted to his son John Harris, the Founder, the right to establish a ferry. In 1784 the town was laid out, and it became the seat of justice of the new county, called Dauphin, after the French crown prince. As John Harris had laid out the town, and offered lots therein for county purposes, he was accorded the privilege of naming it.

³⁷ ELIZABETH HARRIS, the daughter of Richard McClure, of Paxtang, was born in 1729, and died in 1764, and was a woman of undoubted energy and courage. Two incidents told of her illustrate this: The house was surrounded with a stockade, and one night the gate being left open an Indian entered and thrust his rifle through one of the port holes, pointing it at an English officer present. The night being damp the gun flashed. Instantly Mrs. Harris blew out the candle to prevent the Indian shooting a second time and he retreated. On another occasion a servant going up stairs on an errand with a piece of candle without a candle stick and coming down without it, Mrs. Harris asked what she had done with it, the reply was she had stuck it in the barrel of flaxseed. This, however, happened to be a barrel of powder. Mrs. Harris instantly arose and without saying a word went up stairs and carefully removed the candle.

³⁸ BENJAMIN JORDAN was born on the ground where Milton now stands; between 1805 and 1808 he engaged in the book publishing business, in Lancaster, and assisted in editing the *Intelligencer*. In 1808 he was appointed weighmaster of the port of Philadelphia. In 1816 he resigned and came to Walnut Hill, now owned by Mr. John Motter, in Dauphin county, to reside. Mr. Jordan represented the Dauphin district in the State Senate, 1846-1850. He was for many

years precentor of Paxtang church. October 29, 1811, he married Mary, daughter of Edward Crouch and Margaret Potter.

³⁹ JAMES INGRAM, son of William Ingram, a hero of the revolution, was an important personage in the early decades of Harrisburg history, and was a major of one of the militia battalions. One of his daughters became the wife of the late William Dick Boas, the journalist.

⁴⁰ General JOHN KEAN was one of the earliest settlers of Harrisburg, one of the first judges of Dauphin county, a county commissioner for eight years, twice Senator from Dauphin and Berks, register general of Pennsylvania, Presidential elector in 1800, voting for Jefferson, and a justice of the peace at Harrisburg. In 1780 he entered the army, and was with it until the surrender at Yorktown. He was one of the most active and influential of the early citizens of Harrisburg. He was twice married—first, in 1786, Mary Whitehill; secondly, Jane Hamilton. He left no male descendants.

⁴¹ JOHN KEAN came to America in 1742, and served as a captain in the revolutionary army.

⁴² WILLIAM KELSO was the son of Joseph Kelso, one of the first settlers west of the Susquehanna, who established the west side of Harris Ferry, which went by the name of Kelso's Ferry. The ferry-house erected prior to 1730 yet remains, although badly damaged by the flood of 1889. It is the oldest building in existence in the Cumberland Valley. The Kelsos of Erie are descended from this family.

⁴³ JACOB KUHN was for many years a resident of Harrisburg, where he followed his trade as a cabinet-maker. At one time he was a steward at the almshouse.

⁴⁴ GEORGE KUHN, son of Jacob, was a native of Dauphin county, and in 1853 was elected a teacher in the public schools of Harrisburg, holding the position for twenty-seven years, and in his time imparting the rudiments of an education to many men who are now prominent in all circles of life.

⁴⁵ GEORGE LORRETT, was born September 15, 1773, on the farm now owned by John Matter, in Lower Swatara township, Dauphin county, and usually called the "Jordan Farm." His mother was a slave, and owned by the Crouches, who were one of the first families to own slaves within the confines of the Capital county, and were owners of a large number. After the death of Mr. Crouch, the mother of George Lorette became the property of Benjamin Jordan, Crouch's son-in-law,

also George her son. George was a favorite of his master's family, and was industrious and frugal, so that at an early day he was one of the first black or African men to own realty in Dauphin county. When he died he was the last slave in the county, as he had never been set free by his master, Benjamin Jordan, although his freedom had been offered to him time and again, but always refused. At one time when Mr. J. asked him why he would not accept his freedom, as he was now the possessor of a small plantation, he replied "Massey, dis I'se got to-day—to-morrow it may be gon, den I'se can go back to my massa, but if I'se free, you not take me." He invariably went by the nick-name of "King George," very rarely by that of "Black George." The euphonious title he secured by reason of his owning a small parcel of land, and not allowing the other people of his race to associate with or visit him, believing them to be inferior to himself. The land which he owned lies about one and a half miles N. E. of Middletown, and now owned by Jacob Ebersole. When Lucy and George Lorrett died, they were buried on his plantation, a short distance to the rear of the house, which was surrounded by a neat wire fence, where their bodies lay undisturbed until the year 1888, when Mr. Ebersole secured permission from the elders and trustees of the old Paxtang Meeting-House to re-inter their bodies within that ancient enclosure. For be it remembered, that "King George," or George Lorrett, was a communicant of "The Paxtang." *All glory to the privilege* granted by these devoted "blue-stockings."—E. W. S. P.

⁴⁶ ROBERT MONTGOMERY was born in the parish of Ballymore, county Armagh, Ireland. He emigrated to Pennsylvania about the year 1737, as the date of his certificate is May of that year. His descendants settled in Northumberland county.

⁴⁷ WILLIAM MACLAY, the son of Charles Maclay and Eleanor Query, was born July 20, 1737, in Chester county. He was educated at Rev. John Blair's classical school, was an ensign in the Pennsylvania battalion during the Indian war, and promoted lieutenant 1758; distinguished himself in the Forbes' expedition; in 1763 was in the fight at Bushy Run, and commanded a company on the line of the stockade forts on the route to Fort Pitt. For his services he was given a grant of land. Studied law and was admitted at York in 1760. In 1772 he laid out the town of Sunbury. In the Revolution participated in the battles of Trenton and Princeton, and held the position of commissary of purchases. In 1781 was elected to the Assembly, and from that time held various offices in the State. In January, 1789, he was

elected to the United States Senate, taking his seat there as the first Senator from Pennsylvania. He differed with Washington, and objected to the presence of the President on the floor of the Senate during the transaction of business. While in the Senate he preserved notes of debates, and criticised private and public customs of the statesmen of the period, now famous as Maclay's Diary. He erected the stone mansion now occupied as the Harrisburg Academy. He was a strong man in his day; able, independent, and courageous. He married Mary McClure Harris, daughter of John Harris the founder.

⁴⁸ WILLIAM MURRAY married Isabella Lindley, of Scotland. After settling in Pennsylvania, he followed farming and held no political positions save local ones. He did not live long enough to witness the struggle for Independence, but several of his sons were active participants on the side of his adopted country. Of these, James was captain of a company that was in the service in 1776 and John was commissioned, March 7, 1776, captain of a rifle company in Col. Miles' regiment and rose successively to major, first major, and lieutenant colonel, and remained in the army until it was disbanded in 1783.

⁴⁹ HENRY McKINNEY, son of John McKinney, an early settler from the north of Ireland, where the son was born, was an Overseer of the Poor in 1771, and served in the Revolutionary Army.

⁵⁰ JOHN MEANS was a member of Capt. Murray's Company, Pennsylvania Rifle Battalion, in the Revolution.

⁵¹ ROBERT MCCLURE was a ruling elder in Paxtang Church, and county commissioner at the time of his death. In a notice of him made at the time, the writer said of him; "He was one of those men who, while indulging in no pretensions, abounded ever in good works—a Christian who exhibited his faith in God by his acts toward men—and one of those steady-minded citizens whose example has a large influence on the patriotism and prosperity of the community in which they live."

⁵² ROBERT MCCLURE was a prominent member, and a ruling elder in Paxtang Church. Although young when the Revolution took place, he was in active service at Brandywine, Germantown, and Monmouth.

⁵³ Alderman PEFFER was more generally known to the people of Dauphin county than almost any other within her borders. He was an officer in the War of 1812, and commanded a company on the frontier, and it was said that no braver man was to be found in the service. He was County Commissioner, 1848-1850; was a prison inspector, and

secretary of the board; a notary public, and at the time of his death, an alderman in the city of Harrisburg.

⁵⁴ DAVID PATTON was the son of David Patton, Sr., an emigrant from north of Ireland. He was a native of Paxtang, and was quite prominent in church affairs. The father was an elder in the Old Church.

⁵⁵ JOHN RITCHIEY died in 1831. He was a ruling elder in Paxtang Church; was a prominent and wealthy member of the community in which he lived; honored and esteemed by all. Margaret, his wife, a cultured, refined woman of strong Christian character, was devoted through her life to the promotion of the cause of Christ.

⁵⁶ THOMAS RUTHERFORD, was born June 24, 1707, and baptised by the Rev. John McClave, in the parish of Derry-lousan, county of Tyrone. He emigrated to America in 1729, going to Donegal, in Lancaster county, in pursuit of Jean Murdoch, whose family had preceded him, and with whom he had had an understanding before either left Ireland. They were married on the 7th of September, 1730, by Rev. James Anderson, and after the death of John Murdoch, father of Jean, in 1744, he removed about 1750 to Paxtang, and was the ancestor of the Rutherfords of Paxtang valley.

⁵⁷ JEAN (MURDOCH) RUTHERFORD, came to America in 1728, and became the wife of Thomas in September, 1730.

⁵⁸ CAPTAIN RUTHERFORD commanded the company in the Revolutionary war that assembled at Middletown on the 12th of August, 1777, and participated in the campaign in the Jerseys and on the Brandywine, and in 1779 marched with a company to Bedford to protect the border, and remained six weeks.

⁵⁹ SAMUEL RUTHERFORD was a Lieutenant in the Revolutionary army.

⁶⁰ SAMUEL RUTHERFORD was a ruling elder in Paxtang church.

⁶¹ JOHN RUTHERFORD was a surveyor, and in 1817 a member of the Pennsylvania Assembly.

⁶² Col. RUTHERFORD was for many years prominent in the military and political affairs of the State, and was a member of the House of Representatives 1809-1821 and 1829-1831.

⁶³ Capt. RUTHERFORD held many places of public trust; was superintendent of the Wiconisco canal in 1837, an auditor of the county, a jury commissioner, vice president and treasurer of the State Agricultural Society, and during the rebellion a quartermaster in the army. Dr. Egle says of him: "He was a strong anti-slavery advocate, as were

all his family, and many a weary pilgrim in the days of the fugitive slave act, sore of foot and heart, found in Capt. Rutherford hospitable assistance, material aid, and manly encouragement." He married Eliza, daughter of Samuel Rutherford.

⁶⁴ SAMUEL RUTHERFORD was the son of William, who began farming in Ross county, Ohio, in 1839, but upon the death of his father, in 1850, returned to Paxtang and became the owner of the homestead, which has been in the family since 1763.

⁶⁵ ABNER RUTHERFORD was for many years a prominent citizen of the State ; from 1835 to 1841 he was captain of the Tenth company, 98th regiment, Pennsylvania militia ; he was one of the founders of the State Agricultural Society, of which he was vice-president for many years, and during the last fifteen years of his life president of the First National Bank of Hummelstown. In early life he joined the anti-slavery society of Pennsylvania, and was a consistent member until the work was finished by the war of the rebellion.

⁶⁶ In early life SAMUEL RUTHERFORD was one of the masters in the school connected with Paxtang church ; he was one of the founders of the State Agricultural Society, of which he remained a member during his life. He was an earnest opponent of slavery, and for many years a member of the Anti-slavery Society of Pennsylvania. The farm upon which he spent his whole life was a part of the original tract purchased by Thomas Rutherford in 1755.

⁶⁷ MICHAEL SIMPSON, the son of Thomas, the pioneer, was a farmer of limited education ; when the Indian forays following the defeat of Braddock spread dismay and desolation along the frontiers, he became an ensign in the provincial service, and served under Forbes and Bouquet, and in the expedition which brought peace to the settlement. At the outset of the Revolution he was a lieutenant of Captain Matthew Smith's company, and was attached to the Quebec expedition under Arnold ; was subsequently first lieutenant, First Pennsylvania, and was in command of his company at the battle of Long Island. December, 1776, commissioned captain, and as such was in the battles of Trenton, Princeton, Brandywine, Germantown, and White Plains. He was not retired until 1781, and served his country and its cause faithfully and well. Subsequently, as brigadier general of the militia, he was known as General Simpson. He was of aristocratic bearing, and yet much loved and respected.

⁶⁸ JEREMIAH STURGEON was the son of Jeremiah Sturgeon, one of the

earliest settlers in Paxtang. He was a substantial pioneer farmer, and quite prominent in military circles, in the old time "battalion days."

⁶⁹ ANDREW STEWART and his wife came from Scotland, prior to 1740. He was a Covenanter of the most rigid faith, and the earliest of the Reformed Presbyterians in America. On the organization of the Covenanter church at Paxtang, he and his wife became members. Rev. John Cuthbertson frequently tarried at his house while on his missionary tours, and in his diary under date of August, 1751, notes the baptism of Elizabeth, daughter of Andrew Stewart. But little is known of this hardy pioneer, save that in his day and generation he was ever faithful to the Solemn League and Covenant.

⁷⁰ SAMUEL SHERER, was the son of Captain Joseph Sherer. The latter came with his father from Londonderry, Ireland, in 1734, and located in Paxtang.

⁷¹ WILLIAM SWAN, of an English family, which came over about 1750 and settled in the Hanover's and at Paxtang.

⁷² CAPTAIN JOSEPH SHERER, the son of Samuel Sherer, was a native of the North of Ireland, born in 1731. His parents came to America in 1734, locating in Paxtang. He was the recipient of an ordinary English education, and was brought up as a farmer. During the French and Indian war he served as a non-commissioned officer. At the commencement of the Revolution he commanded a company in Col. Burd's battalion. Captain Sherer was a member of the Lancaster committee, and a member of the first Constitutional Convention of the State, which met in Philadelphia July 15, 1776. He married February 6, 1759, Mary McClure, had eight children: Mary, married Samuel Cochran; Samuel, John, Jean, Richard, Joseph, William, and Catharine. Captain Sherer was a man of influence on the frontiers prior to the Revolution, brave, energetic, and spirited.

⁷³ REV. DR. WALLACE was born in Erie. His childhood and youth were spent in Harrisburg. From 1827 to 1830 he was a cadet at West Point; he resigned and became a divinity student at Princeton; he occupied a prominent place in the Presbyterian church, attaching himself to the New School organization. He had charge of various churches in Pennsylvania and in Kentucky. Was for a time professor in Delaware College, and for fifteen years editor and principal contributor to the *Presbyterian Quarterly Review*.

⁷⁴ JOHN WIGGINS came with his father from the north of Ireland to

America in 1732. He was one of the early pioneers of Paxtang, and during the Indian forays of 1755-1763 was more or less prominent as an officer in the ranging companies. He was an ancestor of Judge John Wiggins Simonton, of Dauphin county.

⁷⁵ Doctor Egle in his history of Dauphin county says, "Mrs. ELEANOR MACLAY WALLACE was a woman of fine talents and great force of character. As a young lady she had gone with her father to the Capital, and acted as his private secretary. While she enjoyed society, she was more deeply interested in the political questions which came before the first Congress for settlement. It was in harmony with those early tastes that after her marriage she read more than one elementary work in her husband's legal library. She was a woman of profound piety, of fine social qualities, and of noble gifts and attainments of mind."

⁷⁶ WILLIAM WALLACE was the eldest son of Benjamin Wallace and Elizabeth Culbertson, and was born in Hanover, 1768. He was graduated at Dickinson, studied law with Galbraith Patterson, and admitted to the bar in 1792. Interested in the Presque Isle Land Company, he removed to Erie. About 1810, he returned to Harrisburg and resumed the practice of the law. He was defeated as the Federalist candidate for Congress in 1813, was the first president of the old Harrisburg bank, and burgess of the town of Harrisburg at the time of his death. He was distinguished for his social qualities, entertaining strangers hospitably, Chief Justice Gibson being frequently among his guests.

⁷⁷ GEORGE WHITEHILL, the son of John, was born in Donegal, Lancaster county, in 1760. His father purchased land in Paxtang prior to the revolution and removed thither. He began the hardware business at Harrisburg about 1800 ; was appointed by Governor Snyder one of the associate judges of the county, in 1817, but in July, 1818, with his colleague, Obed Fahnestock, resigned, owing to the commissioning of Judge Franks as president of the court by Governor Findlay.

⁷⁸ Captain WALKER, was the son of James Walker and Barbara McArthur, and was born in Paxtang. He was a farmer ; learned surveying, and was deputy surveyor 1804-1809. In 1810 began "merchandising" in Harrisburg, and in 1814 marched to the defense of Baltimore as captain of the "Harrisburg Volunteers." In 1821 was appointed prothonotary by Governor Hiester, and in 1824 was elected sheriff. It was said of him that he was an ardent patriot, a popular officer, and an active, enterprising citizen.

⁷⁹ ROBERT WILSON was born in the town of Killyleah, county of Down, in the north of Ireland, May 1, 1792. He emigrated to America in 1816, and after residing in various places he settled at Highspire in 1822, where he resided until his death. In 1823 Mr. Wilson erected a distillery which became well known for the superiority of its product. He was one of the oldest Masons in the country, having joined lodge No. 792 in the county of Killyleah, Jan. 14, 1814. He was a communicant of Paxtang, having joined in 1826; was a man of strong convictions and extreme partizanship, public spirited, and benevolent.

PAXTANG CHURCH ORGANIZATION—1890.

PASTOR.

Rev. Albert B. Williamson.

ELDERS.

John B. Rutherford,
Francis W. Rutherford,Spencer F. Barber,
Matthew B. Elder.

TRUSTEES.

John Elder, *President*,
Silas B. Rutherford, *Treasurer*,
William F. Rutherford, *Secretary*,
J. Q. A. Rutherford,
James A. Rutherford,
Governor James A. Beaver,James Boyd,
James C. Walker,
James R. Walker,
Herbert Elder,
J. Newton Gray,
William Kunkle.

COMMUNICANTS.

John B. Rutherford,
Silas B. Rutherford,
John A. Rutherford,
William F. Rutherford,
J. Quincy A. Rutherford,
Francis W. Rutherford,
Howard A. Rutherford,
James Walker,
James R. Walker,
J. Newton Gray,
Spencer F. Barber,
Mathew B. Elder,
Herbert Elder,
Daniel Crouse,
James Pearl,
William Kunkle,
Mrs. Abner Rutherford,
Miss K. Virginia Rutherford,
Mrs. Annie W. Rutherford,
Miss Elizabeth M. Rutherford,
Mrs. Adaline M. Rutherford,
Mrs. Margaret B. Rutherford,Mrs. Eleanor S. Rutherford,
Miss Eleanor G. Rutherford,
Miss Martha K. Rutherford,
Miss Susan E. Rutherford,
Miss Louisa Gray,
Mrs. Ada B. Barber,
Mrs. Frances R. Elder,
Miss Matilda Elder,
Mrs. Daniel Crouse,
Mrs. James Pearl,
Mrs. Leah R. Kunkle,
Mrs. Mary J. Elder,
Mrs. A. B. Williamson,
Mrs. James A. Rutherford,
Mrs. John P. Rutherford,
Miss Jane D. Rutherford,
Miss Adaline M. Rutherford,
Miss Martha Gray,
Miss Mary McBay,
Miss Eliza Reed,
Miss Anna E. Rutherford,
Miss Mary B. Rutherford.



